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Theosophy in Outline

F. Milton Willis

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THEOSOPHY IN OUTLINE

PREFACE

This little book is but an outline of the great subject it deals with; it will, however, indicate to its readers the existence of a magnificent world of thought which may heretofore have escaped their notice; and it is right here that the wonderful work of Mr. Haldeman-Julius is going to bear rich fruit to an immeasurable degree—this publishing and disseminating among many millions of people of new and uplifting ideas in most of the great fields of human endeavor, as well as the development of their minds through the reading of classic literature; he should have the active co-operation of all who have at heart the best interests of their fellowmen; it is through such as he, in the outer world, that the Occult Guardians and Guides of Mankind work to lead us on, through ever-improving Earth-lives, to human perfection—and beyond.

As there are many books of a harmful, misleading nature and many containing vital inaccuracies, passing under the name of Theosophy and stigmatizing and degrading this regal system of knowledge and spiritual development, it seems only fair to interested readers of this book to insure their being placed in contact

with literature upon which they can depend as expressing *truths* of the inner side of Nature and Consciousness; hence to those who wish to pursue the matter further it is suggested that they seek information regarding books from the Theosophical Press, 826 Oakdale Avenue, Chicago, and if they be interested in other works by the writer (his Sacred-Occultism Series published by E. P. Dutton & Company, New York, which includes already "Recurring Earth-Lives," "The Spiritual Life," and "The Truth About Christ and the Atonement,") he will be glad to hear from them by mail at 27 William Street, New York.

F. MILTON WILLIS.

FOREWORD

An attempt to expound in but a few thousand words so vast a subject as Theosophy, needs comment lest the importance of this wonderful knowledge be judged by the brevity of the exposition. Its literature is considerable, fascinating and constantly growing as investigation into the hidden side of Nature and Consciousness, and as inductions based thereon, proceed. For this booklet it has seemed best, as so short, yet so accurate and illuminating a *précis* must be made, to use mainly the language of a master of expression and of Theosophical knowledge —Dr. Annie Besant, President of the Theosophical Society; and this has been done.

DEFINITION

Theosophy—from *Theos*, God, and *Sophia*, Wisdom—is Divine Wisdom. It is a true philosophy of the Universe, explaining the nature, the method and the purpose of existence. Based upon knowledge of the hidden side of things—its instruments of research being the human will and the developed powers of inner perception which are at least latent in every human being—it presents a satisfying solution of most of the problems of life and death. Its spirit is that of service to all living beings; and through understanding, it brings peace. Teaching clearly and definitely the methods of reaching first-hand knowledge by unfolding the spiritual consciousness and by evolving the organs through which that consciousness can function on Earth, it leads to so intimate a knowledge of God's plan for our world and of God's very Nature Itself, that well may it be termed "God-Wisdom."

In a secondary sense it is the body of doctrine obtained by separating the beliefs common to all religions from the peculiarities, specialties, rites, ceremonies and customs which mark off one religion from another; it presents these common truths as a consensus of world-beliefs forming, in their entirety, the Wisdom-Religion, or the Universal Religion, the source from which all separate religions spring.

The name Theosophy was first used by Ammonius Saccas, in the third century after Christ, and in the history of religion in the West has denoted not only Mysticism, but also an eclectic system which accepts truth wherever it is to be found. It appeared in its present form in America and Europe in 1875, at the time when Comparative Mythology was being used as an effective weapon against Christianity, and by transforming it into Comparative Religion, it built the researches and discoveries of archaeologists and antiquarians into bulwarks of defense for the friends of religion, instead of leaving them as missiles of attack for its enemies; this magnificent result having been due mainly to those monumental works by Mme. Helena Petrovna Blavatsky, "Isis Unveiled" and "The Secret Doctrine."

METHOD OF STUDY

As Theosophy is the universal system of science, religion and philosophy which purports to underlie all facts of the Cosmos—an immense, all-inclusive synthesis of truths, dealing with God, the Universe and Man, and their relations to one another—it seems best to present it under four heads, corresponding to a very obvious and rational view of Man. Man may be regarded as having a physical body, an emotional nature, and an intellect; and through these, he,

an eternal Spirit, manifests himself in this mortal world. These three departments of his nature correspond to his great activities: Science, Ethics and Æsthetics, and Philosophy; and to these must be added the longing of the Soul for God, and the expression of that longing, which is Religion.

(1) Through his senses Man observes the phenomena around him, and verifies his observations by experiments; through his brain he records and arranges his observations, makes inductions, frames hypotheses, tests these hypotheses by devising crucial experiments, and arrives at knowledge of Nature and understanding of her laws; thus he constructs sciences, the splendid results of the intelligent use of the organs of the physical body on the physical world. We must study Theosophy as *Science.*

(2) Man's emotional nature shows feelings and desires—feelings caused by contacts with the outside, contacts which give pleasure or pain; these arouse in him desires—cravings to re-experience the pleasure, to avoid the recurrence of the pain. The deep-rooted yearning for Happiness, planted in every sentient creature, spurs him to place himself at last in harmony with law, that is, to do the Right, to refuse to do the Wrong. The expression of this harmony in life, in our relations with others and in the building of ourselves, is Right Conduct. The

expression of this same harmony in matter is Right Form, or Beauty. We must study Theosophy as *Morality-Art.*

(3) Man's intellect demands that his surroundings, both as regards life and matter, shall be intelligible to him; it demands order, rationality, logical explanation. It cannot live in a chaos without suffering; it must know and understand, if it is to exist in peace. We must study Theosophy as *Philosophy.*

(4) But these three—Science, Morality-Art, Philosophy—do not perfectly satisfy our nature. The religious consciousness persistently obtrudes itself into all nations, all climes, all ages. It refuses to be silenced, and will feed on the husks of superstition if denied the bread of Truth. The Spirit who is Man will not cease his search for the universal Spirit who is God; and God's answers—partial but with the promise of more—are religions. We must study Theosophy as *Religion.*

All divisions which seek to divide the really indivisible Spirit, are unsatisfactory, and tend to veil from us the unity of the consciousness which is our Self. Senses, emotions, intellect, are but facets of the one diamond, aspects of the one Spirit. Spiritual life, Religion, should be a synthesis of Science, Morality, Art and Philosophy—they are but facets of Religion. Religion should permeate all studies, as Spirit permeates all forms.

SECTION I.

THEOSOPHY AS SCIENCE

Theosophy accepts the *method* of Science, but immensely increases its *area*. It sees the sum of existence as containing but two factors, Life and Form, Spirit and Matter; both find their union in God, the Root of Spirit being His Life, the Root of Matter the universal Aether, the two aspects of the One Eternal, out of Space and Time. While ordinary science confines Matter to the tangible, Theosophical science extends it through many grades, intangible to the physical, but tangible to the superphysical, senses. The condition of knowing the physical universe is the possession of a physical body. Physical evolution has been brought about by the efforts of life to use its nascent powers, and the struggle to exercise an inborn faculty has slowly shaped matter into an organ through which that faculty can be more fully exercised. We do not walk because we have legs; we have legs because we wanted to move. The "Will to live"—that is, to desire, to think, to act—lies behind all evolution.

The Theosophist carries the same principle into higher realms; and if consciousness is to know any other sphere than the physical, it must have a body of matter belonging to the sphere it wants to investigate, and the body must have senses, developed by the same want of the Life to see, to hear, etc. That there should be other spheres, and other bodies

through which they can be known, is no more inherently incredible than that there is a physical sphere, and that there are physical bodies through which we know it. The Occultist—the student of the workings of the divine Mind in Nature—asserts that there are such spheres (sometimes called planes), and that he has and uses such bodies. The superphysical knowledge mentioned herein, with very few exceptions, is the result of investigation carried on in such spheres by the use of such bodies by persons known to the writer and by other Occultists. The outline was originally received by these investigators from highly developed members of our humanity, and they have proved it true step by step, and have filled in many gaps, by their own researches. They can, therefore, rightfully affirm, on a first-hand experience extending over a considerable number of years, that superphysical research is practicable, and is as trustworthy as physical research, and should be carried on in similar ways; that investigators are subject to errors, both in physical and superphysical spheres, and for similar reasons, and that these errors should lead to closer research and not to its discontinuance.

THE PHYSICAL BODY

Premising that the Eternal Man, the Spirit, a fragment of the Life of God, a Son of God, made in His image and expressing His life in three ways, namely, by the aspect of Will, the aspect of Wisdom, and the aspect of Creative Activity, while omniscient in his own sphere,

the so-called Monadic Sphere, just below the Divine Sphere in density of materials, is unable to function in the denser matter of the lower spheres, those of manifestation, except through bodies corresponding to those spheres, it should be noted that he reveals himself, at a certain stage of evolution, as the human ego, the individualised Self, and begins his long career as a mere seed of life of the human grade, and, *never losing his identity*, but clothed in bodies corresponding to the spheres—a physical body, an emotional (or astral) body, a mental body (these three constituting the *personality*, the impermanent vesture), and a causal body, or soul-form (the permanent body), through interaction with the worlds about him develops his inherent powers, learns how to function freely in all the lower worlds, learns too all they have to teach him finally, and becomes himself a very Tree of Life.

The actual unfolding of consciousness is best traced from below, for the physical body is the one which is first organized as its instrument for knowledge, and it unfolds itself by this in the physical world we know. The emotional nature stimulates the glands and ganglia of the physical body, and the mental enthrones itself over the cerebro-spinal system, and these proceed with their evolution in the invisible spheres through the stimulus obtained from the physical. Human consciousness in this body is automatic, the Man having no longer need to direct physical processes; they go on by habit, the result of long pressure from consciousness.

The finer part of the physical body, the etheric double, permeates the dense, and extends a little beyond it over the whole surface. Its proper sense-organs are vortices on its own surface, situated opposite (1) the top of the head, (2) the point between the eyebrows, (3) the throat, (4) the heart, (5) the spleen, (6) the solar plexus (7) the base of the spine, (8, 9 10) in the lower part of the pelvis; these last being not used in ordinary human life. These vortices—technically called *chakrams* (wheels), from their appearance—are aroused into activity in the course of occult training, and form a bridge between the physical and astral spheres, so that the latter comes to be included within the activity of the waking consciousness. The health of its dense partner depends on the Vitality in the etheric double, which draws its energy directly from the Sun, and, in the part in contact with the spleen, divides this energy into streams, which it conveys to the different organs of the dense body; the surplusage radiating outwards and energizing all living creatures within its range. The very neighborhood of a vigorously healthy person vitalizes, while a weak body draws on all around it for Vitality, often seriously depleting those near to it. Physical magnetism, the power of healing, etc., are ways in which this surplus Vitality may be usefully expended.

Etheric vision—physical vision keener than the normal—may be used for examining minute objects, such as chemical atoms, or the wave-forms of electrical and other forces, or for

studyingsuch of the nature-spirits as use etheric matter for their lowest bodies—fairies, gnomes, brownies and creatures of that sort. Very slightly increased tenseness of the nerves, caused by excitement, ill-health, drugs, alcohol, may bring these within sight.

The etheric part of the brain plays an active part in dreams, especially in those caused by impressions from outside, or from any internal pressure from the cerebral vessels. Its dreams are usually dramatic, and may embroider any memory of past events, objects or persons.

In normal healthy persons the etheric part of the physical body does not separate from the dense, but the greater part of it may be driven out by anæsthetics, and slips out easily in the case of persons who are mediumistic, often serving as the basis for materializations. Death is its complete withdrawal from its dense counterpart, in conjunction with the consciousness in the higher bodies; it remains with these for a varying interval—usually about thirty-six hours after death—and then is thrown off by the Man as of no further use; it decays *pari passu* with the dense corpse.

THE EMOTIONAL OR ASTRAL SPHERE, ITS WORLDS AND ITS INHABITANTS

The astral sphere connected with our Earth contains the astral world and its inhabitants, and the intermediate or desire world, a part of the astral, the inhabitants of which are normally under special conditions. The whole sphere belongs to the state of consciousness

which shows itself as feelings, desires and emotions. These changes in consciousness are accompanied by vibrations in astral matter, and as astral matter is fine and very rapid in its vibratory motions, the vibrations are visible to astral sight as colors. The passion of anger causes vibrations that yield a flash of scarlet, while a feeling of devotion or love suffuses the astral body with a blue or a rosy hue. Each feeling has its appropriate color, because each is accompanied by its own invariable set of vibrations.

The human astral body is, of course, composed of astral matter, and, when accompanying the physical body, which it permeates and beyond which it extends, it appears as a cloud, or as a defined oval, according as its owner is little or much developed. Clearness and brightness of the more delicate colors, increased definiteness of form and increase of size, mark the higher evolution. When the Man in his higher bodies draws away from the physical—as he does every night in sleep—then the astral body assumes the likeness of the physical. Astral matter being very plastic under the influence of thought, a man appears in the astral world in the likeness of himself, wearing the clothes of which he thinks. A soldier, slain in battle, and appearing in his astral body to a distant friend, will bear his wounds; a drowned man will appear in dripping clothes. While human beings in the astral world normally wear human forms, the inhabitants of that world who have not had physical bodies—higher fairies,

nature-spirits connected with the evolution of plant and animal life, and the like—wear bodies that are constantly changing their outlines and sizes. Sportive elementals—as nature-spirits are often called—will sometimes take advantage of this plasticity of astral matter to swell themselves up into huge and terrible shapes for the sake of terrifying untrained intruders into their world. Some drugs, such as hashish, bhang, opium, and extreme alcoholic poisoning, so affect the physical nerves as to render them susceptible to astral vibrations, and then the patients catch glimpses of some inhabitants of the astral world. The horrors which torment a man suffering from delirium tremens are largely due to the sight of the loathsome elementals that gather round places where liquor is sold, and feed on its exhalations, and are attracted round him by the effluvia of his own drink-sodden body.

All feelings of pleasure and pain in the physical body are due to the presence of the interpenetrating astral, and, if this be driven out by anæsthetics or mesmerism, feeling disappears from the physical body. In sleep—during which the etheric double does not leave its dense counterpart—the astral can be very quickly recalled by any disturbance of the physical body; but where much of the etheric matter has also been driven out, the bridge of communication is broken, and trance is produced; under these conditions the dense body can be seriously mutilated without pain supervening. Pain will, however, show itself as soon as the astral

body slips again into the physical, and "consciousness returns." It may be said, in passing, that the normal center of human consciousness at the present stage of evolution is in the astral body, from which it works on the physical. The so-called "physical consciousness" is now sub-conscious, to speak paradoxically.

The condition of a person during sleep varies with his stage of evolution. The undeveloped man, in his higher bodies, leaving the physical body, hovers round the places with which he is familiar; the average man drifts toward persons to whom he is attracted, but his attention is turned inwards, and he communes with his friends mentally only; at a stage a little higher, his mind is very active and receptive, and can work out problems presented to it more easily than in the physical body, as witness the common sayings: "Sleep brings counsel," "Better sleep on it," and the like. These people do not work consciously in the astral world; for this it is necessary that the attention be turned outward, not inward. Where a man is pure and self-controlled, and shows helpfulness in the physical world, he is often "awakened" in the astral world by a more advanced person. The process consists merely in inducing him to attend to what is going on around him, instead of remaining immersed in thought; his astral body has evolved and has become organized by his mental and moral activities, and he has only to wake up to his astral surroundings. His helper explains matters to him, and for a time keeps near him; he

shows him that astral matter obeys his thought, that he can move at will and at whatever speed he wishes, that he can walk through rocks, dive into seas, pass through raging fires, step over a precipice and hover in air, always provided that he is fearless and confident. If he loses courage, and only then, is he in danger, and the imagined injury may "repercuss," *i. e.* show itself on the physical body as a bruise, a scratch, a wound, etc. When he has learned these preliminary lessons, and can see and hear correctly in the astral world, he is set to work to help the "living" and the "dead"; he is then what we call an "invisible helper," and spends his night in succoring those in trouble, teaching the ignorant, guiding those who have newly arrived in the astral world through the gateway of death. To these last we now turn.

THE DESIRE WORLD, OR PURGATORY

This is the part of the astral world in which conditions are specialized for discarnate human beings, who, unless they have knowledge, are not free in the astral world, but are "the spirits in prison" spoken of by St. Peter. They are held prisoners by their desires, and hence the name of "desire world" is given to their abode.

We have seen that, at death, the Man, clothed in his finer bodies, draws himself out of the physical garment worn during Earth-life. Having thus cast off his "coat of skin," he is himself, just as he was while clothed with it, and he "goes to his own place" in the astral world.

the place for which he has fitted himself. A rearrangement of the matter of his astral body takes place automatically, unless he has knowledge enough to prevent it. During the life of the physical body, the astral particles from all the seven astral subdivisions of matter move freely about among themselves, and some of all kinds are always on the surface of the astral body; sight of the whole astral world depends on the presence on the surface of the astral body of particles drawn from all the seven subdivisions, which answer to our solids, liquids, gases, and the four states of ether. These particles are not gathered together and fashioned into an organ of vision, like the physical eye; when the Man turns his attention outward he sees "all over him," through all these particles, or through such of them as are in the direction of the object toward which his attention is turned. Newcomers in the astral-world, I would add, always look through the astral simulacra of eyes, because accustomed to turn their attention outward in that way, just as they move their legs for walking; both are unnecessary. If the rearrangement of the matter of the astral body takes place, the matter of each subdivision is gathered together, and a series of concentric shells is formed, the densest being outside. Hence the Man can see only the subdivision of the astral world to which the outermost shell belongs. The amount of each kind of matter depends on the kind of desires and emotions he has cultivated on Earth. If these have been of a low order, the

densest astral matter will be very strongly vitalized, and this outermost shell, placing him in touch with the lowest division of the astral world only, will last for a long time; it disintegrates by slow starvation, *i. e.* by the deprivation of its accustomed satisfactions. Hence a drunkard, a glutton, a sensualist, a man of violent and brutal passions, having strongly vitalized by physical indulgence the densest and coarsest combinations of astral matter, can only be conscious of his surroundings through these, and sees only people like himself, and the worst qualities of those who are of better types; his raging passions can find no satisfaction, because he has lost the physical organs by which he erstwhile gratified them; moreover, these passions are much more violent than before, for during his physical life most of the force of the astral vibrations was used up in merely setting in motion the heavy physical particles of matter, and only what was left over was felt as pleasure or pain; hence all passions are pale and weak on Earth compared with their violence in the astral world, where, after easily setting in motion the light astral particles, they show the whole remainder of their force as pleasure or pain, as a rapture or an agony inconceivable on Earth. This last is what religions call "hell"—and a veritable hell, as to suffering, it is, created by the man for his own dwelling-place. But it is only temporary, and might more fitly, therefore, for orthodox Christians and Mussulmans, be called "purgatory." The thick layer of densest mat-

ter wears away, and the man loses sight of this sphere of astral life and begins to perceive the next, having learned, by the sad lesson of bitter suffering, that the pleasures he valued on Earth are verily "wombs of pain"

The average man does not experience this unfortunate after-death condition, not having drawn into his astral body while on Earth much of the densest matter, and such of it as he has is not strongly vitalized, and it cannot hold him. If his interests on Earth have all been trivial—a round of office or household drudgery or manual labor, alternating with low, though not vicious, forms of amusement—and he has cared nothing for larger interests, those of the community and the nation, he will find himself shelled in by matter of the sixth subdivision of the astral world, and will be surrounded by the astral counterparts of physical objects, without the power to affect them or to take part in the Earth-life led among them; he will, therefore, find himself very much bored, and be a prey to an intolerable sense of ennui. It may be said that this is hard, as most people have to spend their lives in drudgery of some kind; are they to be bored after death, having drudged before it? True, but a little knowledge will prevent this, and for this very reason Theosophy is being spread far and wide. The work which carries on the world need not be drudgery, and to deeply religious people is not drudgery even now; for all useful work is part of the divine Activity, and all workers are organs of that Activity, the

Hands wherewith the divine Worker accomplishes His work. Production and distribution —agriculture, mining, manufactures, commerce, the pettiest trade—are God's ways of nourishing humanity, and are the means of evolution. When a man, a woman, see their little daily tasks as integral portions of the one great work, they are no longer drudges, but co-workers with God. Those who thus work will find no boredom after death, but fresh and joyous activity. For the rest, they gradually adapt themselves to the new conditions, and are helped to do so, and they find that they are rid of many of the discomforts of Earth, and may lead a quite pleasant life; they are in touch with their friends on Earth, and find that these are quite companionable during Earth's nights, though provokingly indifferent during its days. The dead are never for a moment under the impression that they have lost the living, however much the latter lament the loss of the dead they loved. The man passes on through the sixth, fifth and fourth subdivisions, enjoying more and more association with those he loves, until he passes into the higher subdivisions—the material heavens of the less instructed religionists of all faiths, the region for art, literature, science, philanthropy, and the large interests of life, followed on Earth with some selfishness, and here pursued along the habitual physical lines and with the use of astral reproductions of physical means and apparatus. These same pursuits, carried on for unselfish purposes, lift the Man

into the heaven-world, their proper home, and thither also those who followed them more selfishly pass, for when they weary of them in the astral world they fall asleep, to wake in heaven.

The astral body has been cast off, shell after shell, and in due time goes back to its elements, like the physical. Some pure and lofty souls pass through the astral world without attending to it, their minds set upon higher things. Others, fully awake, do not allow the matter of their astral bodies to be rearranged, but retain their freedom and perform useful service. Omitting this last class, whose stay in the astral world will depend on other causes, the general rule is that the astral after-death life is long for the undeveloped and short for the well-developed, while the heavenly is long for the latter and short for the former.

THE MENTAL SPHERE, ITS WORLDS AND INHABITANTS.

The mental sphere connected with our Earth contains two worlds, the higher and the lower, each with its inhabitants, and a part of the lower is placed under special conditions, for the use of discarnate human beings; this is the heaven-world. The whole sphere belongs to the state of consciousness denominated thought, or mental activity, and its matter answers to the changes in consciousness that are caused by thinking. Its seven subdivisions, though much finer, correspond to those of the physical and astral worlds. The lower mental

world consists of the four denser subdivisions; the higher, of the three subtler. Two bodies belong to it: the mental, composed of combinations of the denser, and the causal, composed of those of the finer. This world is of peculiar interest, not only because Man spends here nearly all his time, after the mind is fairly developed, only dipping down into the physical world for brief snatches of mortal life as a bird dives into the sea after a fish, but because it is the meeting-place of the higher and lower consciousnesses. The immortal Individuality, the Spirit as Intellect, dwells in the higher mental world, and his body consists of the matter of the three higher subdivisions of that world. This body remains, ever evolving, throughout his long series of incarnations in physical matter. This world and this body, the causal, are so named because all the causes, the effects of which are seen in the lower worlds, reside in them. The causal body is created by the Spiritual Self, the Individual, flashing down and taking possession of, through coalescing with it, the fragment of the group-soul animating some highly-evolved animal, and of course assuming the astral and physical bodies which are connected with it through certain marvelous particles called "permanent atoms" in the case of the physical and astral bodies and "permanent unit" in the case of the group-soul fragment or mental body; this the origin of a human soul—the bodies having come up through the animal kingdom through long ages of development, the Spirit from the

Monad, the Self of the Self, reposing in the bosom of the Father, the Ruler of the Solar System. The Causal body begins as a mere film of celestial matter, egg-shaped, like a shell round the lower bodies formed within it like the chick in the egg. A delicate network radiates from the permanent atom of the causal body to all parts of this egg-like film, the atom glowing like a brilliant nucleus; with it are associated the permanent atoms of the physical and astral bodies and the permanent molecule-unit of the mental. During life it encloses the whole of the bodies, and at the death of each it preserves this permanent germ of each, with all the vibratory powers enshrined within it, the "seed of life" for each successive body. For ages it is little more than this subtle network and surface, for it can only grow by the higher human activities, by such as arouse in its subtle matter a vibratory response. As the personality grows more thoughtful, more unselfish, more engaged in right activities, its harvest for its owner grows richer and richer. The personalities (that is, the physical, astral and mental bodies) are like the leaves put forth by a tree; they draw in material from outside, transform it into useful substances, send it down the tree as crude sap, drop off and wither; the sap is changed into tree-food, and nourishes the tree, which sends out new leaves, to repeat the same cycle. The consciousness, in the mental, astral and physical bodies, gathers experience; casting off the physical and astral bodies, as dead leaves, it transmutes

these experiences into qualities in the mental body, during its heaven-life; it is indrawn into the causal body with its harvest, casting away the mental body, like the others, and is blended with the Spirit, who put it forth, enriching him with its gleanings; it has served the Spirit as a hand put forth to obtain food. The enriched Spirit, the Man, forms, round the old permanent atoms, another mental and astral body, capable of manifesting his enhanced qualities; the physical permanent atom is planted through the father in the body of the mother who is to provide the physical body required by the changeless law of cause and effect, and these three lower bodies are nourished and colored by her corresponding bodies; the new personality is thus launched into the mortal world.

While Intellect has, as its vehicle, the causal body, its copy in denser matter, the Mind, has as its instrument the mental body; the one has abstract thinking as its activity, the other concrete. The Mind acquires knowledge by utilizing the senses for observations, its *percepts*, and by working on these and building them into *concepts;* its powers are attention, memory, reasoning by induction and deduction, imagination, and the like. The Intellect *knows*, by the assonance of the outside world with its own nature; and its power is *creation*, the arrangement of matter into bodies for its own natural products, Ideas. When it sends a flash into the lower Mind, illuminating its concepts

and inspiring its imagination, we call the flash Genius.

Both the causal and mental bodies expand enormously in the later stages of evolution, and manifest the most gorgeous radiance of many-colored lights, glowing with intense splendor when comparatively at rest, and sending forth the most dazzling coruscations when in high activity. Both interpenetrate the lower bodies and extend beyond their surface. The parts of all these bodies of finer matter which are outside the dense physical body, form collectively the "aura" of the human being, the luminous colored cloud surrounding his dense body. The etheric portion of the aura can be seen by Dr. Kilner's apparatus; an ordinary clairvoyant usually sees this and the astral portion; a clairvoyant more highly developed sees the etheric, astral and mental portions. Few are able to see the portion consisting of the causal body, and fewer still the rare beauty of the intuitional (the next above the causal), and the dazzling light of the spiritual (the next above the intuitional), vehicles.

The clarity, delicacy and brilliance of the auric colors, or their opacity, coarseness and dullness, show the general stage of advancement of the owner. Changes of emotion suffuse the astral portion with transitory colors, as with the rose of love, the blue of devotion, the gray of fear, the brown of brutality, the sickly green of jealousy. The pure yellow of intelligence, the orange of pride, the brilliant green of mental sympathy and alertness, are

equally familiar. Striations, bands, streaks, flashes, etc. give a multiplicity of forms for study, all expressive of certain qualities in the mental and moral character.

The Mind, working in the mental body, produces results—thoughts—in the astral and physical bodies, in the latter using as its instrument the cerebro-spinal system. In its own world it sends out definite "thought-forms," thoughts embodied in mental matter, which go forth into the mental world and may incorporate themselves in other mental bodies; its own vibrations, also, send out undulations in all directions, that cause similar vibrations in others. Comparatively few people, at the present stage of evolution, can function freely in the mental world, clothed only in the causal and mental bodies, separated from the physical and astral. But those who can do so, can tell about its phenomena—an important matter, since heaven (*devachan, or sukhavati*) is a part of the mental world, guarded from all unpleasant intrusions. The inhabitants of the world are the higher ranks of nature-spirits, called in the East *Devas*, or Shining Ones, and by Christians, Hebrews and Mohammedans *Angels*—the lowest Order of the angelic Intelligences. These are glowing forms with changing shades of exquisite colors, whose language is color, whose motion is melody.

THE HEAVEN-WORLD

The heaven-portion of the mental world is filled with discarnate human beings, who work out into mental and moral powers the good ex-

periences they have garnered in their earthly lives. Here the religious devotee is seen, rapt in adoring contemplation of the divine form he loved on Earth, for God reveals Himself in any form dear to the human heart; here the musician fills the air with melodious sounds, cultivating his capacity into higher power; here all that love are in close touch with their beloved, and love gains new strength and depth by fullest expression; here the artists of form and color work out splendid conceptions in plastic material, responsive to their thought; here philanthropists shape great schemes for human helping, architects of plans to be wrought out when they return to Earth. Every high activity followed on Earth, every noble thought and aspiration, here grow into flowers, flowers which contain within themselves the seeds which shall later be sown on Earth. Knowing this ,men may in this world prepare the seeds of experience which shall flower in heaven. The cultivation of every literary and artistic faculty, of patient and steadfast love, of unselfish service to man, of devotion to God, make a full and rich and fruitful heaven. Those who sow sparingly reap sparingly; while everyone's cup of happiness will be filled to overflowing, we make our cups large or small here. The length of our heaven depends on the materials we can carry through death, and these materials are good thoughts and pure emotions. It may stretch to fifteen hundred or two thousand years; it may be but a few centuries; in the very little developed even less.

When the whole of the experience has been worked up into faculty, the Man casts off his mental body, and is then truly himself, living in the causal and the two higher bodies. If highly developed, he may live awhile in the higher levels of the mental worlds; generally his stay there is very brief, only sufficient to allow him to see his whole past and to glance over his coming life, and he quickly begins to put himself down again, driven by hunger for more experience. The germs of the developed mental faculties are planted in mental matter, to form a new mental body; those of the developed emotional and moral faculties in astral matter, to form a new astral body, and these are the "innate faculties," the "character," which a child brings with him into the world.

THE HIGHER SPHERES

The two higher spheres, the intuitional, in which the Christ-nature unfolds in the Man, and the spiritual, cannot be here fully described. The Intuition, the clear insight into the nature of things—that sees the one Self in all and destroys the sense of separateness—is the faculty of the Wisdom-nature, the supreme spiritual *vision*, for which "Nature has no veil in all her kingdoms." The spiritual sphere, in which the unity of the human will with the divine is realized, is the last and highest in the present manifested system—the monadic and divine spheres which make up the seven being, as yet, unmanifested. The wheel of normal human evolution revolves in three worlds—the physical, the intermediate and the heaven-

ly: in the first we gather experience; in the second we suffer and enjoy according to our life in the first; in the third we enjoy unalloyed happiness, and transmute experience into faculty, past suffering into power. These we bring back, and thus we grow and evolve, age after age.

Each stage of this æonian evolution may be studied by quickening the unfolding of the consciousness, and the growth of the bodies belonging to the different worlds. No statement made in this section need be taken on trust—save those about the monadic and divine planes—but the study and training which enable verification to be fully made, are arduous in the extreme. A slight development beyond the normal will, however, enable etheric and astral facts to be examined and such experience may encourage the student to pursue the further task.

RELIGIOUS CEREMONIES AND RITES

A great service rendered by Theosophy as Science to the various religions, is the explanation it offers of their several ceremonies and rites. These were originally planned by great Occultists in order to convey to the devoted and the good the influences of the higher spheres. A "sacrament" is well defined in the Catechism of the Church of England as "the outward and visible sign of an inward and spiritual grace," and it is not only a sign that the grace is present, but a means whereby it may be conveyed to the worshipper. By the old rules there must be for a sacrament an outer

physical Object, a Sign of Power and a Word of Power, and there must also be an Officiant duly qualified according to the laws of the religion. Thus, in Christian Baptism, the physical Object is Water, the Sign of Power is the Cross, the Word of Power is the baptismal formula: "I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost;" the Officiant is the duly ordained minister. The inward spiritual grace is the blessing poured out on the child by the surrounding Angels, his admission to the community of Christians in this and other worlds, and the welcome extended to him by the invisible and visible Christian Church. In the Holy Communion the same principle is followed, and any clairvoyant, watching the ceremony, will see a blazing out of light, following the words of consecration, the light flashing out through the church and bathing the worshippers, and being appropriated and drawn in by the really devoted; it is because of the tradition of this "real Presence" that the Host is preserved in Roman Catholic churches, and from it, as a matter of fact, radiates a constant blessing. Ceremonies performed to help those who have passed on, the so-called "dead," are all based on a knowledge of the facts of the intermediate world, though the persons who take part in them today know very little of their real bearing on the one for whom they are done. The daily prayer and meditation, incumbent on every pious Hindu, are intended to draw down and spread abroad gracious spiritual influences, attracting the *Devas*—"the ministry of Angels"—to shed

their blessings on the neighborhood, on its human, animal and vegetable lives.

All these things are looked upon as superstitions by the ordinary, modern man of the world. Yet, since the visible world is interpenetrated and surrounded by the invisible, it is not irrational that the influence of the latter should play on the former. Many a "superstition" points the way to the discovery of forces unknown to the ordinary man. The wise will observe and investigate, and will study before rejecting.

SECTION II.

THEOSOPHY AS MORALITY AND ART

Morality has been well defined as the science of harmonious relations between all living things. Moral laws are as much laws of Nature as are any laws affecting physical phenomena, are to be sought in the same laborious way and established by the same methods. As physical hygiene was laid down by ancient legislators as part of religion (as in the laws of Manu and of Moses), so did they lay down moral hygiene; both have been accepted as part of "revelation" by their followers, but both are based on the facts of Nature known to these highly developed men, though not to their people.

THE LIFE-SIDE—MORALITY

We have seen that the teaching of one omnipresent Life is part of Theosophy; on this Morality is based. To injure another is to injure yourself, for each is part of a single whole.

The body as a whole is poisoned, if poison be introduced into any part of it, and all living things are harmed by harm which is done to one. This one Life expresses itself in everything by seeking for Happiness; everywhere and always, without exception, Life seeks Happiness, and no suffering is ever voluntarily borne except as a road to a deeper and more lasting joy. None seeks aimless suffering, for the mere sake of suffering; it is endured only as means to an end. All religions recognize God as infinite Bliss; and union with God, *i. e.* perfect Bliss, is sought by all of them. Man's nature, since he is divine, is also fundamentally blissful, and he therefore accepts all happiness as natural, and its coming to him is taken as needing no justification. He never asks: "Why do I enjoy?" But his nature revolts against pain as unnatural, and as needing justification, and he instinctively demands: "Why do I suffer?" Deep, unalloyed, enduring Bliss is the goal of Life; the perfect satisfaction of every part of the being. The fleeting will-o'-the-wisp of Earthly pleasure is often mistaken for the glow of the Sun of Bliss, and then Man suffers—and learns. "For God has a plan, and that plan is evolution," says J. Krishnamurti in his remarkable little book, "At the Feet of the Master." If the part sets itself against the whole, it must suffer, and all the sufferings of men are due to their ignorance of their own nature, and to their disregard, also due to ignorance, of the laws of the Nature in the midst of which they live.

RIGHT AND WRONG

If evolution is God's plan, then we can gain a definite criterion of Right and Wrong. The scientist will say: That which helps forward evolution is Right; that which hinders it is Wrong. The religionist will say: That which is according to the divine Will is Right; that which is against it is Wrong. Both are expressing exactly the same idea, for the divine Will is evolution. By studying evolution we find that its first half has been developing an ever greater and greater separation—the aim has been the production of the Individual; we find that now, beginning the second half, we are moving toward the integration of individuals into a Unity. The Hindus call these processes the Path of Forthgoing and the Path of Return, and there are no more expressive names. Man's deepest instincts, showing themselves in the foremost of his race—and instinct is the Voice of Life—are now seeking for Brotherhood, beyond which lies Unity, the building of many parts into a perfect whole. Hence all that makes for unity is Right; all that makes against it is Wrong.

EMOTIONS AND VIRTUES

The next step is that Happiness is essentially a *feeling;* it is due to a sense of the increase of life in us; we are happy when our life expands, when it becomes more; we suffer when our life diminishes, when it becomes less. (This great subject, of such practical importance in personal psychology and in community relationships, is well handled by Bhagavan

Das, a well-known Theosophical writer, in his "The Science of the Emotions"). Love brings about union, and thus *moreness;* hate causes separation, and hence *lessness.* We have the two root emotions, Love and Hate, both expressions of Desire—the manifestation of the aspect of Will of the human Trinity of Will, Wisdom-Love and Activity—which is seen throughout the manifested worlds as Attraction and Repulsion, the Builder and the Destroyer of universes, systems and worlds, as well as of states, families and individuals. Out of these two root emotions spring all virtues and vices; every virtue is an expression of Love universalized, and established by right reason as a permanent mode of consciousness; every vice is an expression of Hate, universalized, and established by wrong reason as a permanent mode of consciousness. This will at once be understood by an illustration drawn from the family, and we may premise that each of us, in Society as in the family, is surrounded by three and only three classes—his superiors, his equals, his inferiors—with each of which he has relations. In a happy family, Love unites all the members; Love looking upward to the heads of the household is the emotion of reverence; Love, looking round the circle of brothers and sisters, is the emotion of affection; Love, looking downwards on the group of dependents, is the emotion of beneficence. These emotions spring up spontaneously in the "good" family, the family where "right feeling" rules, and "love is the fulfilling of the law." Where love rules, laws are not needed.

Outside the family, when men enter into relations with the general public, the attitude taken spontaneously in the family by Love must be reproduced outside deliberately by Virtue. Looking upward—as to God, the country's Ruler, the Aged—the emotion of Love as reverence becomes the virtues of Reverence, Obedience, Loyalty, Respect, and the like, all fixed attitudes of mind, or permanent modes of consciousness, toward the persons, wherever they may be, who are recognized as superiors, spiritually, intellectually, morally, socially, physically. Looking around on our equals, the emotion of Love as affection becomes the virtues of Honor, Courtesy, Fairness, Friendliness, Helpfulness, and the like, fixed attitudes of mind toward all, as before. To our inferiors, the emotion of Love as beneficence becomes the virtues of Protection, Kindness, Courtesy, Readiness to Assist, to share with, and the like. The principle once grasped, the student can work out its myriad applications. Hate, with its three main divisions of Fear, Pride and Scorn, may be similarly treated.

Every human being living in Society is related inevitably, by the mere fact of his being there, to all around him, and this makes him the center of a web of obligations, of duties. To give to each related person his due, is to be a "good" man, and a source of social unity; to refuse to any his due is to be a "bad" man, and a source of social disunity. Hence to know Duty and to do it, is goodness; to know it intuitively and to do it spontaneously, is perfection.

While Life showing itself emotionally is Love, seen intellectually, it is Truth. For lack of understanding this, controversies have arisen as to whether Love or Truth should be the foundation of Morality. But they are one essentially, as Life is one. Virtues have been said by a great Master of Duty, Bhishma, to be "forms of Truth." Truth is the very basis of intellectual character, as is Love of moral character. As Love demands the presence of others for its expression while Truth does not, it naturally rules the science of our harmonious relations with others, and thus flowers into virtues. "God is Love," says the Christian. Brahman is Truth," says the Hindu. Both speak the fact; seen from below, Love and Truth may look different; seen from above, they are one.

THE RATIONALE OF MORAL PRECEPTS

The great teachers of humanity have formulated certain universal ethical precepts, such as: "To do good to another is right; to injure another is wrong." "Do to others as you would they should do to you; do not to others as you would not they should do to you." "Love one another." "What doth the Lord thy God require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" All moral teachings inspired by this spirit are parts of the Divine Wisdom or Theosophy. They need no justification to the mind, for they obviously tend to promote happiness.

But much light is thrown on the rationale of less obvious precepts by Theosophy. Thus, to return good for evil is not, at first glance,

reasonable: "How then will you recompense good?" asked Confucius. But it is right. We have seen that changes in consciousness are accompanied by vibrations of matter, and that such vibrations are sympathetically reproduced by neighboring bodies. If a man is feeling angry, or depressed, or revengeful, his astral body will vibrate in assonance with his mood. The astral body of anyone coming near him will be impinged on by these vibrations, and will begin to vibrate in unison with them, these vibrations then producing in the second person a feeling of anger, or depression, or revenge, as the case may be. He will thus strengthen the vibrations produced in his astral body and will return them reinforced, strengthening those of the first, and this fatal interchange will go on, increasing the evil. But if the second person, understanding the law, grips his astral body with his will, prevents it from reproducing the vibrations which strike on it, and imposes on it a contrary set of vibrations, those which accompany a feeling of gentleness, cheerfulness or forgiveness, he will quiet down the vibrations caused by evil emotion, and presently change them to their opposite. Therefore the Lord Buddha taught: "Hatred ceaseth not by hatred at any time; hatred ceaseth by love." This is as certain as that a red ray of light will quench a green ray, and leave stillness—absence of light vibrations. It is a law of Nature, and one that can readily be verified by experiment. To follow this law is to substitute a harmonious relation for an inharmonious, *i. e.* to be moral.

Theosophy asserts as an ethical code the universal precepts of the great Teachers, and studies their rationale scientifically, as above, and historically, in their effects on human evolution and human happiness. It sees their verification in the disasters that follow the neglect of these precepts, as much as in the security and comfort which follow their observance, even though that observance has never been more than partial, except in the example set by the great Teachers Themselves. Its morality is therefore eclectic; in the garden of the world it culls the fairest and most fragrant flowers, planted by the great Teachers, and binding these into one exquisite bouquet, it names it "Theosophy as Morality."

IDEALS

In order to inspire moral conduct in spiritual aspirants, it points to the great Teachers as examples, and inculcates the forming of a moral Ideal and the practice of meditation thereon. An ideal is a synthesis of true fixed ideas, intended to be an object of attentive and sustained thought, and thus to influence conduct. By the laws of thought—to be treated in Section III—the effect of such thought is to transform the thinker into the likeness of his ideal, and thus to build up a noble character. Along this line of moral evolution, theosophists seek to guide all aspirants, trusting "not to the law of a carnal commandment, but to the power of an endless life." We fix our gaze on the World-Teachers, and seek to so live that some ray of Their moral splendor may take embodiment in

us, and that we also may, in our humble measure, lighten the darkness of the world.

THE FORM-SIDE—ART

In the world of old the Beautiful was placed on a level with the Good and the True, and the cult of Beauty made fair the common lives of men. Pythagoras spoke of the Arts as making "the difference between the barbarian and the man," and Art and pure Literature are the means of culture; they polish the stone, after Science and Philosophy have hewn the rough product of the quarry into shape. Farther east than Greece, Beauty held a similar place in civilization, as it did also in Egypt and in the great Atlantean civilizations in the Americas. In fact no civilization that the world has ever known, until that of the present time (a statement based upon occult examination of past ages), has set the Beautiful aside as a luxury for the wealthy, instead of spreading it far and wide over the whole mass of the population as one of the ordinary necessities for decent human life. In nearly every European country the arts and crafts of the peasantry are almost killed out; their old dress, suitable and comely, is being disused, and replaced by miserable copies of grotesque fashions set in Paris and London. The result is that the manual laboring class has been entirely vulgarized, has lost its inborn sense of Beauty—to which its crafts taken up for pastime in leisure hours in the past so eloquently testify—and, in the losing, has become piteously coarse and ill-mannered. The spread of civilized ugliness is threatening the

Beauty which still remains to the world in the common life of the farther East, and the destructive change may be summed up in a single fact, that the disused kerosene can is taking the place of the admirably wrought brass or clay vessel for bringing water from the well to the house. When the village girl, who now carries this tin atrocity on her head, drops her graceful sari with its exquisite vegetable dye, and puts on the ugly aniline-dyed skirt and blouse of the West, she will have completed her own vulgarization, and the triumph of western civilization.

BEAUTY AS THE LAW OF MANIFESTATION

From the standpoint of Theosophy, the sense of the Beautiful is a priceless part of the emotional nature, and is to it what Truth is to Intellect and Goodness to the Intuition. It sees Beauty as the Law of Manifestation, to which all objects should conform. Ugliness is against Nature, unnatural, intolerable. Nature is ever striving to hide it away in order to transform it. She covers all that is ugly with her wealth of beauty; over a disused slag-heap she trails her creepers; a broken wall she festoons with her honeysuckle-bines, and tosses it over a wreath of pink-faced roses; she plants the wayside ditch with fragrant violets, and draws a sheet of anemones and wild hyacinths over the neglected spaces in the woods. With her myriad voices she preaches that Beauty is the essential condition of divine, and therefore all perfect, work.

Religion has ever been the foster-mother of Art. The Egyptian faith gave Philae to the

world; Hinduism gave the mighty fanes of Madura and Chidambran; Greece gave the Parthenon and many another gem; Islam gave the Alhambra, the Pearl Mosque, the Taj Mahal; Christianity gave the noble Gothic cathedrals—to say nothing of music, painting, sculpture, oratory, that have glorified the life of man. Art and Religion seem conjoined; the most exquisite architecture has been devised for temples, and on them other buildings have been modeled. If it has decayed, it is because Religion has passed so much out of ordinary life, and with the lack of lofty inspiration Art has become imitative instead of creative. The new Theosophic impulse, we students believe, will bring about a new blooming of Art, and, in fact, already its fragrance is borne on the breeze blowing from the future.

CREATION, NOT IMITATION

Imitation, however perfect and enjoyable, is not the highest Art. Forms are built by nature-spirits and lower Angels out of the matter penetrated with the Life of the Logos, the Ruler of the System; they build round His thought-forms, materializing His ideas. Looking at an exquisite flower, we, who are human, can see a little more of the divine thought in it than the less developed nature-spirit could see and embody. But the Artist—he can see far more than we who may not be artists; he sees the many-sided thought of which the flower-form is only a facet; he sees the ideal, and it is *that* which we ask him to show us. Raphael painted a woman with a child in her arms; we have seen many women carrying

their infant sons. But the painter of the Sistine Madonna saw the ideal Mother and the ideal Child, infinite tenderness and protection in the Mother, exquisite sweetness and candid simplicity in the Child. He saw not only mother and child, but Motherhood and Childhood, the eternal perfection of the Idea, and he painted it for the wonder and love of every succeeding generation. And we blind ones can now see the Madonna and the Babe in every mother and child, and the whole world is fairer because Raffaello lived and saw.

Unless Theosophy can give a new inspiration to Art, it will have failed in part of its purpose; for Beauty is one of the most potent instruments for quickening evolution, and harmony, without which life cannot be happy, finds its natural expression in Art. Perfection in form must accompany perfection in thought.

SECTION III.

THEOSOPHY AS PHILOSOPHY

Philosophy is an explanation of Life, constructed by the Mind and accepted as true by the Intellect. Without an explanation which satisfies the reason, a man remains restless and discontented. The unintelligibility of life is torture to the thoughtful; one cannot rest in the midst of a swirl of forces and of events, a seething chaos, which throws up fragments which cannot be fitted into a rational whole. The Mind imperatively demands order, succession, causal connections, the stately rhythm of purposeful movements, the relation of past to present, of present to future. To under-

stand is the deepest instinct in the Mind of Man, and it can never rest satisfied until this understanding is obtained. Man can suffer patiently, struggle perseveringly, endure heroically, if he feels within him a purpose, sees before him a goal. But if he cannot see his way, does not know his end, is baffled by causes he does not understand, and buffeted by forces which whirl out at him from the darkness, strike him, and then whirl into the darkness once more, he is apt to break out into wild revolt, into savage rebellion, and to waste his strength in aimless blows.

THREE BASES FOR PHILOSOPHY

Men have striven to understand the mysteries of existence by approaching them from one of three mutually opposed viewpoints:

(1) All comes forth from Matter, the One Existence, and this, from its own inherent energy, produces all forms, and gives birth through them to life; as Professor Tyndall said in his famous Belfast address, we must "see in matter the promise and potency of every form of life." Thought is the result of the activity of certain arrangements of matter: "The brain produces thought," said Karl Vogt, "as the liver produces bile." With the dissolution of the form the life vanishes, and it is as idle to ask where it is, as to ask where the flame is when the candle burns out. The flame was only the result of combustion, and with the ceasing of combustion the flame necessarily ceases also. All materialistic philosophies are built on this basis.

(2) All comes forth from Spirit, pure mind, the One Existence, and matter is merely a creation of the Spirit engaged in thought. There is really no matter; it is an illusion, and if the Spirit rises above this illusion he is free, self-sufficing, omnipotent. He imagines himself separate, and is separate; he imagines objects, and is surrounded by them; he imagines pain, and he suffers; he imagines pleasure, and he enjoys. Let him sink into himself, and all the universe will fade away as a dream, and "leave not a wrack behind." All idealistic philosophies are built on this basis.

(3) Spirit and Matter are two aspects of One Existence, the All, coming forth from the One together, united as inseparably during manifestation as the back and front of the same object, merging into Oneness again at the close of a period of manifestation. In the All exist simultaneously all that has been, all that is, all that can be, in one Eternal Present. In this fullness arises a Voice which is a Word, a *Logos*, God making Himself manifest. That Word separates out from the All, such Ideas as He selects for His future universe, and arranges them within Himself according to His Will; He limits Himself by His own thought, thus creating the "Ring-Pass-Not" of the universe-to-be—whether Solar System, group of Solar Systems, group of groups, etc. Within this Ring are the Ideas, ever-begotten eternally of the ceaseless Motion, which is the One Life, within the Stillness which is its opposite and supports all. The Motion is the Root of Spirit, which will, when mani-

fest, be Time, or changes in consciousness; the stillness is the Root of Matter, the omnipresent "Aether," immobile, all-sustaining, all-pervading, which will, when manifest, be Space. All Theosophic philosophies are built on this basis, Spirit and Matter being regarded as two manifested aspects of the One, the Absolute, out of Time and Space.

The method of putting these truths will differ much with different thinkers. H. P. Blavatsky has presented them with great force, but with some obscurity of language, in the beginning of *The Secret Doctrine*. Bhagavan Das makes a singularly profound and lucid statement of them in his *Science of Peace*, where he postulates the Self, the Not-Self—or Spirit and Matter—and the Relation between them, as the great Trinity, the Ultimates of Thought, collapsing into the One.

TRIPLICITY

The Logos shows Himself in His universe or system under three aspects—the "Persons" of the Christian Trinity—those of Will, Wisdom (or Knowledge-Love), and Creativeness (or Activity). The human Monad is a fragment of his divine Parent, and reproduces these three aspects in Himself, manifesting them in Man as Spirit. Hence the human spiritual Will, being part of the one Will, is irresistible Power, when the Spirit realizes his unity with the Logos. Hence to the human spiritual Wisdom nothing in Nature can be veiled. Hence by the human spiritual Creativeness all can be achieved.

It is this last aspect in the human Trinity which can build up all that Wisdom can conceive and that Will can determine. As Intellect in the subtler worlds and as Mind in the lower, it stretches out into the Cosmos, to know, to understand. By this, whose "nature is knowledge," Man becomes aware of all which is outside himself, the "Not-Self." We have seen that by the use of bodies man may know the outer universe, and consciousness may become aware of its environment; beginning with the knowledge of its own earth, as the planetary consciousness, it may stretch out to a knowledge of its universe, as the cosmic consciousness. The reason demands this as a necessary truth, not because it is testified to by the giants of spiritual genius, but because there are growths in the planetary consciousness which are unintelligible, causeless, and useless unless there is a cosmic conciousness which they adumbrate, and towards which they strive. Religion, art, unselfish, self-sacrificing love are by-products and follies, if we are but gnats of a day, dancing in sunshine, scattered in storm; if we build civilizations with infinite toil and suffering only that they may perish; if all that will be left as a blurred record of humanity shall be a frozen planet whirling in space till shattered, the weary purposeless labor to be ever renewed, and its results ever destroyed. To the Theosophic philosophy Man is an eternal spiritual intelligence, whose root is in God, and his countless activities develop his own inherent powers, which none can annihilate

unless he himself casts any away as of no further use to him, and even then they remain in the Eternal Memory. To such a being, universes are but instructive toys, serving his education, and they may crash into splinters without disturbing his serene equanimity, for they are only means to an end. The universe as a treadmill, grinding out nothing, makes existence a burden, life a perpetual punishment, leaving us not even an imposer of the burden whose pity we might move, or a judge to whose clemency we might appeal to mitigate the punishment. Theosophy sees man as an unfolding power, going from strength to strength, erring only that he may learn, suffering only that he may grow strong, a radiant, rejoicing, victorious life, whose "growth and splendor have no limit."

Philosophically considered, man, like all else, is composed of but two factors, spirit and matter. The various bodies which occult science describes are his material sheath. They are, in their totality, merely his Body. Man is a spiritual Intelligence in a Body. The constituents which go to form this Body—physical, emotional, mental, intellectual, intuitional, spiritual forms of matter—are no more germane to the study than are the solids, liquids, gases and ethers that compose the physical body of Man. Man, Theosophically considered, in the words of W. L. Green, in *A Brother of the Third Degree*, is an individualized manifestation of God in self-imposed conditions.

THOUGHT-POWER

Thought being the manifestation of Creativeness, the third aspect of the human triplicity, Theosophic philosophy applies it to quicken human evolution. The application of the general laws of the evolution of mind to this quickening of the evolution of a particular consciousness, is called in the East *yoga*. The word means "union," and is used to indicate the conscious union of the particular with the universal self and all the efforts leading to that consummation. The method of yoga is purely scientific, the knowledge of the laws of mental and intellectual evolution having been gained by observation and established by experiment. It has been proved, and can ever be reproved, that thought, concentrating itself attentively on any idea, builds that idea into the character of the thinker, and a man may thus create in himself any desirable quality by sustained and attentive thinking—meditation.

The careless play of Thought on undesirable ideas and qualities is an active danger, creating a tendency toward such undesirable things, and leading to actions embodying them. "Action" is a triplicity; desire conceives it, thought plans it, and the final act is the embodiment of both. Hence that final act is often precipitated by favorable circumstances when desire has grown strong and thought has completely sketched the carrying out; the mental action precedes the physical, and when a man has dallied in thought with the idea of a good or of an evil action, he may

find himself performing it in the outer world even before he realizes what he is doing; when the gate of opportunity has swung open, the mental action rushes out into the physical.

Concentrated mental activity may be directed to the mental, emotional and physical bodies, recreating them to an extent proportional to the energy, perseverance and concentration employed. All schools of healing—Christian Science, Mental Science—utilize this powerful agency in obtaining their results, and their utility depends on the knowledge of the practitioner as to the force he is employing and as to the environment in which he is using it—the environment consisting largely of the bodies of his patient. Innumerable successes prove the existence of the force that is wielded, and failures do not show that the force is non-existent, but only that the manipulation of it was not skilful or could not evoke sufficient of it for the task in hand.

Thought-power being recognized in Theosophic philosophy as the one Creator, it is seen as working in Evolution, and as having planned for the evolution of the human consciousness the admirable method of Reincarnation, under the Law of Action and Reaction, called in the East *Karma*.

REINCARNATION

The object of Man's assumption of bodies—Incarnation—has already been explained; we have seen that his three higher bodies form his permanent clothing, and that they grow and increase with the unfolding of his consciousness. We have seen also that the three

lower bodies are temporary, existing through a definite life-cycle, spent by him in three worlds—the earth, the intermediate world, and Heaven; with his return to earth he assumes new bodies, and this is *Reincarnation.* The necessity for this lies in the comparative density of the matter of which the lower worlds are composed; the bodies made of this can only grow and expand within certain limits, far narrower than those which belong to the subtler bodies; stretched beyond these, by the constant unfolding of consciousness, they lose their elasticity and can no longer be used; moreover, they grow old by this constant stretching, and wear out. When the consciousness, at the end of a cycle of growth, has definitely established itself in its new stage of evolution, it needs new bodies shaped for the expression of its enhanced powers. If this were not arranged for in the plan we should be like children enclosed in iron armor, and stunted in their growth by its non-expansiveness. Children "grow out of their clothes," and we give them new ones; we grow out of our bodies, and are given new ones by our Father, the Logos, the Ruler of our System.

The method is simple enough; a seed of divine consciousness is sown in the soil of human life; nourished by that soil, which is experience, stimulated by the sunshine of joy, expanded by the rain of sorrow, it swells and burgeons out into plant, flower and fruit, until it attains the likeness of the parent tree.

Put without metaphor: a human Spirit, a germinal life, enters the babe of a savage; he

has scarcely any intelligence, no moral sense; he lives there for some forty or fifty years, dominated by desires, robs, murders, finally is murdered. He passes into the intermediate world, meets many old enemies, suffers, sees dimly that his body was murdered as a result of murdering others, comes to a vague conclusion unfavorable to murder; this is very faintly impressed on his consciousness; he enjoys the results of any dawning love he may have felt; he comes back a trifle more "knowledgeable" than at his first birth. This is repeated over and over again, till he has gradually but definitely arrived at conclusions that murder and theft and other such actions cause unhappiness, and love and kindness cause happiness; he has thus acquired a conscience, though there is not much of it and it is easily overborne by any strong desire. The interval between births is at first very short—say five years—but it gradually lengthens, as his thought-power increases, until the regular round of the three worlds is established; in the first he gathers experience; in the second he suffers for his mistakes; in the third he enjoys the outcome of his good thoughts and emotions, and here also he works the whole of his good mental and moral experiences into mental and moral faculties; in this heavenly world, further, he studies his past life, and his sufferings, due to his mistakes, bring him knowledge and thus power. "Every pain that I suffered in one body became a power which I wielded in the next," said Edward Carpenter, and very truly.

His stay in the third world increases in length and richness of yield as he progresses.

At last he approaches the term of his long pilgrimage; he enters the Path, passes through the great Initiations, and reaches human perfection. For him, Reincarnation is over, for he has spiritualized matter for his own use, and while he may wear it, it cannot blind or rule him.

Looking at this long-turning wheel of births and deaths, a man may feel a sense of weariness. But it must be remembered that each life period is new to the one living through it; by a wise arrangement, a man down here forgets his past, at least until he is strong enough to bear its weight, and as Goethe said rejoicingly, we "return bathed" and fresh. There is no sense of weariness in the child, joyously springing out to meet his new life, but a sense of glad vitality, of eager enjoyment, of ever-fresh delights. A wayworn soul, entering into a child's body, weighed down by the memory of past struggles and blunders, of loves and hates, would be a poor exchange for the gladness of healthy childhood. Every life is a new opportunity, and if we have wasted one life, we have always "another chance." Reincarnation is essentially a Gospel, good news, for it makes an end of despair, encourages effort, cheers with the proclamation of final success, and ensures the permanence of every fragment, every seed, of good in us, and time enough for the least evolved to flower into perfection.

Its value as an explanation of life, is untold. The criminal, the lowest and vilest, the poorest,

foulest specimen of our race, is only a baby soul, coming into a savage body, and thrown into a civilization for which he is unfit if left to follow his own instincts, but which will provide for him a field of rapid evolution if his elders take him in hand and guide him firmly and gently. He is now at the stage at which the average commonplace men were standing a million or so years ago, and he will evolve in the future as they have evolved in the past. There is no partiality shown to those who are situated differently from him; there is only difference of age. The *inborn inequality* in men need no longer distress us—the inequality between the splendidly shaped and the cripple, the healthy and the diseased, the genius and the fool, the saint and the criminal, the hero and the coward. True, they are born thus, and bring with them into the world these inequalities which they cannot transcend; but they are either much younger in experience, or have built themselves as they are under the laws of nature; every weakness, however, will disappear in time, opportunity after opportunity will come to them, every height is open to them to climb with the strength necessary for its scaling.

The knowledge of Reincarnation guides us, as we shall see in Section V, in dealing with social problems. It shows us also how the social instincts have evolved, why self-sacrifice is the law of evolution, how we may plan out our own future evolution under natural laws. It teaches us that qualities evolved from Earthly experience are returned to Earth for the serv-

ice of man, and how every effort brings its full result under unerring law. By giving him sufficient time, it puts into man's hands the power to make his destiny as he wills, and to create himself after his ideals. It points to a future of ever-growing power and wisdom, and rationalizes our hope of immortality. It makes the body the instrument of the Spirit instead of its owner, and removes the fear that as the Spirit required a physical body in order to come into existence at birth, he is likely to perish when deprived of that body by death. As Hume said, it is the only theory of immortality that the philosopher can look at.

Memory of past lives has its seat in the Intellect, not in the Mind, in the permanent individual, not in the mortal person. We have seen that the lower bodies perish at and after death, and that new ones are built wherewith to enter on the new life-period. These have not passed through the experiences of past lives; how, then, should the memory of these abide in them? The man who would remember his past must become conscious in the causal body, wherein the means of memory reside, and learn further to send down the memories garnered therein into his consciousness working in the brain. Through the practice of *yoga* this may be done, and he can then enroll and read the imperishable scroll of the past.

We are in the habit of regarding Reincarnation from the viewpoint of the mortal nature of man, and thus seeing a succession of lives, which we describe as "reincarnations." But it might sometimes be well to consider the ques-

tion from the viewpoint of the Eternal Man, the Monad manifesting as the triple Spirit. Thus looked at Reincarnation disappears, unless we say that a tree reincarnates with each spring when it puts out a new crop of leaves, or a man reincarnates when he puts on a new coat. This personality, which looms so large down here, is only a new set of leaves, or a new coat. The Man knows *himself* as one Man all through, with an unbroken continuity of consciousness, with a single identity and an uninterrupted memory. The days of his mortal life have for him no more weariness than the long succession of mortal days have for our consciousness working in the physical body; we rise in the morning and go forth to interests ever renewed, and each day brings its own pleasures and pains which we live through with zest. The fact that our physical body is always changing does not trouble us a bit; *we* are the same, inside it. And so, in the larger life, *we* are the same, the ever-living, ever-working Spirits. When we realize this, pain and weariness drop away, for we see them as belonging to that which is not ourselves. To stand in the fixed center, and to look at the whirling wheel from there, is very refreshing and very useful. If any of my readers feel tired, careworn, despairing or downbeaten, I invite them to seek for awhile this Place of Peace.

THE LAW OF ACTION AND REACTION

Reincarnation is carried on under the Law of Action and Reaction—*Karma*. The word *karma* means action, and we have seen above

that every action is a triplicity. The Hindu, who has studied psychology for thousands of years, analyzes action as made up of three factors: thought, stimulated by desire, plans out and shapes it; will (or desire) draws the mental energies together and directs them toward accomplishment; the act itself takes form in the mental world. It is then ready for manifestation, and is, as it were, pressing outward toward embodiment; it is thrown out into the physical world, when the thinker can create an opportunity by his will-power, or when an opportunity presents itself. It is then precipitated as a visible act. The whole process is regarded by the Hindu as a triple unity, and he calls it *karma* (action). The clear understanding of this is needed for the grasping of the three subsidiary laws which affect our future destiny.

But first it is necessary to realize that karma is a law of nature, and not an arbitrary enactment which may be changed at will, and that it brings about results, but does not reward or punish. A law of nature is not a command, but a relation, an invariable sequence. It does not reward or punish, but yields invariable, and therefore foreseeable, results.

It may be stated generally as follows: Where A and B are in a certain relation to each other, C will follow. Suppose we object to C; we must keep A and B out of that relation. Nature does not say: "You must have C." You must have it, if A and B are in a certain relation to each other; but if you can keep A and B out of that relation by any device—by the inter-

position of some force, some obstacle—C will not appear. Hence the better we understand Nature, the more can we have our own way in the midst of her laws; every law of Nature is an enabling force to the man of understanding, though a compelling force to the ignorant; we are perfectly free to balance these forces against each other, to neutralize those which are against our purpose while we leave free to act those only which will accomplish it. It was truly said: "Nature is conquered by obedience." The ignorant man is her slave and her plaything; the man of knowledge is her conqueror and her king.

Karma is a Law of Nature. It compels the ignorant, but it gives freedom to the wise. The three subsidiary expressions of it which bear most on our destiny are:

(1) "Thought builds character;"

(2) "Desire attracts the object, and creates opportunity for grasping it."

(3) "Action causes a favorable or an unfavorable environment according as it has brought happiness or unhappiness to others."

(1) We have already seen the first, in dealing with thought-power; anyone who chooses to spend five minutes regularly every morning in steady thought on any virtue which he does not possess, will find that virtue—after a time the length of which depends on the steadiness and strength of his thought—showing itself forth in his character. (2) A strong and firm wish brings about its own accomplishment; this is very often seen within the limits of a single life; a review of several successive lives

places the existence of the law beyond doubt. (3) Those who make others happy, reap happiness for themselves; happiness is found by not seeking it, and eludes those who grasp at it most passionately. Most strongly does this, again, come out in reviewing a succession of lives; the man who has caused widespread happiness is born into prosperous circumstances, while the man who has caused unhappiness appears in an unfortunate environment. But so exactly does the law work—"Thought builds character"—that if he has caused the happiness from a selfish motive his selfishness will result in a nature which is itself miserable, even when surrounded by all that should make life pleasant:

"Though the mills of God grind slowly yet they
grind exceedingly small;
Though He stands and waits with patience,
with exactness grinds He all."

Karma being the result, at any given time, of all the thoughts, desires and actions of the past, manifested in our character, our opportunities and our environment, it limits our present. If we are mentally dull, we cannot suddenly become brilliant; if we have few opportunities, we cannot always create them; if we are crippled, we cannot be hale. But as we created, so can we change it; and our present thoughts, desires and actions are changing our future Karma day by day. Moreover, it is well to remember, especially if we are facing a coming disaster, that the Karma behind us is as mixed as our present thoughts, desires and actions. A review of any day will show

that it contains some good thoughts and some bad, some noble desires and some base, some kindly actions and some unkindly. Each kind has its full effect, the good making good Karma, and the bad making bad. Hence when we face misfortune we have behind us a stream of force which will aid us in turning it aside, and another which weakens us. One of these may be overwhelmingly strong, helping or hindering us; if so, our present effort will play but a small part in the result; but very often the two forces are fairly equally balanced, and a strong present effort will turn the scale. A knowledge of Karma should thus strengthen effort, not paralyze it—as unfortunately is sometimes the case with those whose knowledge is very small. It must never be forgotten that Karma, being a law of Nature, leaves us just as much freedom as we are able to take. To talk of "interfering with Karma" is to talk nonsense, except in the sense that one may talk of interfering with gravitation. In that sense we may interfere with both just as much as we can. If our muscles are weak from fever, we may be unable to walk upstairs against gravitation; but if they are strong, we can run up gaily, defying gravitation to keep us in the hall below. So with Karma. Once more, Nature does not command anyone to do one thing or another; she lays down invariable conditions under which things can or cannot be done. It is for us to find out the conditions which will enable us to succeed, and then all her forces work with us and accomplish our desires.

One other practical point is of grave importance. We may in the past have made some special karmic force for evil so strong that we are unable to overbear it by any force we can bring to bear against it today. In such circumstances we are driven to do wrong, even when we wish to do right, and we feel ourselves to be as helpless as a straw driven before the wind.

Never mind. We still have resources. When the temptation to evil comes, we may meet it in one of two ways. Feeling that we *must* yield, we may yield supinely, and thus forge another link in the deadly chain of evil habit. But the knower of Karma says: "I have created this hateful weakness by countless yieldings to low desire; I set against it the higher form of desire, my Will, and I refuse to yield." Battling against the temptation, the man is forced surely back, step by step, until he falls over the precipice, and yields in act, though not in Will. To the eye of the world, he has fallen, a helpless victim in a hopeless slavery. To the eye of the knower of Karma, he has, by his gallant struggle, filed away much of the chain that is still round his limbs; a few more such "failures" and the chain will snap, and he will be free. A habit made by many wrong desires cannot be destroyed by one effort of right desire, except in those rare cases in which the God within awakes, and with one touch of the fiery spiritual Will burns up the chains. Such cases of "conversion" are on record, but most men tread a longer path.

The more we understand Karma, the more

it becomes a power in our hands, instead of a power which binds them. Here, perhaps more than in anything else, "Knowledge is power."

SECTION IV.

THEOSOPHY AS RELIGION

We have seen that Spirit, as Man, has three aspects, manifesting himself as Will, Intuition and Intellect, in the three subtlest bodies. But the word is also used in a narrower sense, denoting the first of the three aspects, that which is manifested in the highest world of our fivefold system—the spiritual, or nirvanic, world, where his manifestation is Will, or Power. Often, also, the word is used to denote the two higher aspects by being made to include Intuition, and no objection can be raised to this. The two aspects indeed represent the "spiritual nature" of the human being, as Intellect and Mind represent his Intelligence, the Emotions his Feelings, and the Body his instrument of Action. We have seen that as this division marks out the four great departments of human thought—the scientific, the ethico-artistic, the philosophical and the religious—it is therefore a convenient one. But for the sake of perfect clearness I shall use the word "Spirit" to denote the Monad (the Spark in the Flame, the Self in God) clothed in an atom of the highest manifested world, and the word "Intuition" to denote him clothed in an additional atom of the next lower one.

The word "Religion" covers Man's search for God and God's answer to the searching. God's answer is His Self-revelation to the seek-

ing Spirit who is Man. As the atmosphere surrounds us and interpenetrates us, but we remain unconscious of its presence though our very life depends on it, so the Universal Life surrounds and interpenetrates the particularized Spirit, and the latter knows not Him on whom his life depends:

"Closer is He than breathing, nearer than hands and feet."

"To know God" is, then, the essence of Religion, as all religions testify; all else is subordinate, and the man who thus knows is the Mystic, the Gnostic, the Theosophist. The names are indeed borne by many, but only "those who know" can wear them in their full significance. "God is imminent in everything" is the statement of the truth in Nature which makes such knowledge possible. "God is all and in all" is the Christian way of putting the same truth; though St. Paul puts it in the future, the Mystic puts it in the present. What does it mean?

THE IMMANENCE OF GOD

It means that the essence of Religion is this recognition of God everywhere. The true Theosophist sees in each a portion of the divine splendor. In the stability of mountains, in the might of crashing billows, in the rush of whirling winds, he sees His strength. In the star-strewn depths of space, in the wide stretching of deserts, he sees His immensity. In the colors of flower-spangled meadows, in the rippling laughter of brooklets, in the green depths of forest glades, in the gleaming expanse of snowy mountain peaks, in the waving of the golden

corn in the sunshine, in the silver of wavelets in the moonlight, he sees His beauty. In the sweet shy smile of the maiden wooed in her dawning, in the eager kiss of the lover who claims her as his bride, in the tender eyes of the wife as they rest on the husband, in the answering glance of the husband caressing the wife, in the laughing lips of the child joyous in play, in the warm protecting care of the father and mother, in the steadfast devotion of friend to friend, in the real fidelity of comrade to comrade, he sees His love. This is the "recollectedness" of the mystic, and is the true meaning of the word mistranslated "fear," which "is the beginning of Wisdom." To realize this, and thus to know oneself to be one with God, is the aim of Theosophy, as of all true religion. All else is means to this end.

THEOSOPHICAL TEACHINGS

The common doctrines of religions, that which has been believed everywhere, at all times, and by everyone, form the body of doctrines promulgated by Theosophy. These are: "The One Existence—the One God—manifested in the universe under three Aspects ("Persons," from *persona*, a mask); the hierarchies of superhuman beings—Devas, Angels and Archangels; the incarnation of spirit in matter, of which reincarnation is the human phase; the law of action and reaction, "as a man sows, so shall he reap"; the existence of the path to perfection, and of divine men; the three worlds—physical, intermediate and heavenly—and the higher heavens; the brotherhood of humanity. These are the leading doctrines of

Universal Religion. They can all be proved to be true by the wider science which investigates the manifested worlds, excluding none from its study so far as its instruments can reach. Hence Theosophy is everywhere the defender and helper of religions, serving each in its own domain, pointing out to each man the sufficiency of his own faith, and urging him to deepen and spiritualize his beliefs rather than to attack the forms preferred by others. It is thus a peace-maker among conflicting creeds, a carrier of goodwill, amity and tolerance wherever it goes. Knowing that all religions come from one source, the White Brotherhood, it discourages bitterness of feeling among religionists and all virulent attacks by one on another. And hence we say of the Theosophical Society, its vehicle: "Peace is its watchword, as Truth is its aim."

THE PATH TO PERFECTION AND DIVINE MEN

This is a teaching which, though found in all religions, has dropped much out of sight in modern days, till reproclaimed in Theosophy, and may therefore be fitly sketched here. It is very fully described in Hinduism, Buddhism, Roman Catholic Christianity, and Sufism (mystic Mohammedanism) and its main features are identical in all. The man who would enter the Path much recognize Unity as his aim, and this is to be reached by profound devotion to God and unwearying service of Man. The first stage is named Purification in the Christian books, the Probationary or Preparatory Path in the others. The Christian name gives the

negative side, the getting rid of weaknesses; the non-Christian the positive side, the acquirement of four "Qualifications"; these are (1) Discrimination between the Real and the Unreal; (2) Dispassion, or Desirelessness as regards the Unreal; (3) the Six Jewels, or Good Conduct, comprising Self-control in Thought, Self-control in Action, Tolerance, Endurance, Confidence in the God within, and Equanimity or Balance; (4) Desire for Union, or Love. The partial but definite acquirement of these by the candidate brings him to the entrance of the Path of Illumination, to use the Christian term, of the Path of Holiness, or "the Path," to use the non-Christian. Theosophy follows the older nomenclature, which divides this Path into four stages, each entered by an "Initiation." Initiation is a definite ceremony, conducted by the Perfected Members of the White Brotherhood, under the sanction of its Head; it gives to the new Initiate an expansion of consciousness, and admits him to a definite rank in the Brotherhood; he is pledged to Service, and is what is technically called "safe forever"; that is, he cannot drop even temporarily out of evolution during its period of activity.

Each successive Initiation carries with it certain definite obligations, which must be fully discharged before the next step can be taken. The fifth Initiation "perfects" the Man, closing his human evolution. By that He becomes a liberated Spirit; he has "reached the farther shore." Some of these remain on Earth, to watch over and forward human evolution; others depart to fill the various offices needed for the helping of our own and other planets,

and for the general guidance of the Solar System. Those we call "Masters" are among Those who remain on Earth, and They form the fifth grade of the White Brotherhood; other ranks rise above Them, until the Head of the whole Hierarchy is reached.

GOVERNMENT OF OUR WORLD

The world is divided into areas, each of which has a Master at its head, and He guides its activities, selects some men as His instruments, uses them, lays them quietly aside when useless, seeking ever to inspire, to guide, to attract, to check, but never to dominate the human will. The Great Plan must be carried out, but it is carried out by utilizing free agents, who pursue certain aims which attract them, power, fame, wealth, and the rest. Where a man's aims, if carried out, will forward the Plan, opportunities to rise are placed in his way, and he obtains what he wants, ignorantly accomplishing a small portion of the Plan. "All the world's a stage, and all the men and women merely players"; but the World Drama is written by the Divine Playwright; men can only choose their parts, limited in their choice by the Karma they have created in their past, that includes their capacities.

Further, there are great departments in the government of the world, that includes the whole planet. The administrative department, which rules seismic changes, the raising and submerging of continents, the evolution of races, sub-races, and nations, and the like, has among its leading officials the Manu. A Manu is a typical Man, and each root-race has its

Manu, enbodying its type in its highest perfection. The teaching department is headed by the *Bodhisattva*, or Christ, the Supreme Teacher of Gods and Men. He founds religions directly or through His messengers, and places each under the protection of a Master, He Himself superintending and blessing all. When He becomes a Buddha, He leaves the Earth, and is succeeded by another *Bodhisattva*.

These Mighty Beings are the vicegerents on Earth of the Supreme Lord, the Logos, or manifested God, Ruler of our Solar System. They are "ministers of His, that do His pleasure." Thus it comes to pass that His world is guided, protected, assisted, as it slowly rolls upwards, by the long road of evolution, to His Feet.

SECTION V.

THEOSOPHY APPLIED TO SOCIAL PROBLEMS

It may help the reader to understand the value of Theosophy in its bearing on Life, if we consider how it may be applied to the resolution of some of the more painful problems which confront us in the present state of Society. Many suggestions may be drawn from civilizations founded and ruled in the past by members of the White Brotherhood, although under the greatly changed conditions now prevailing, new applications of the fundamental principles must be devised.

The foundation of a stable Society must be Brotherhood. The need of every human being is for happiness and for conditions favorable to his evolution, and the duty of Society is to supply an environment which yields these.

The birth of a human being into an organized Society gives to him a claim, and to Society a duty—the claim of a child on its parents, the duty of the parents to the child. It is this natural and proper claim of the younger on the elder that has been perverted into the aggressive doctrine of "rights"; animals, children, the sick, the ignorant, the helpless, all these have rights—the right to be kindly used, protected, nursed, taught, shielded; the strong, the grown-up, have only duties.

Organized Society exists for the happiness and the welfare of its members, and where it fails to secure these it stands *ipso facto* condemned. "Government exists only for the good of the governed." So said Pythagoras, preaching on the hill at Tauromenion, and the phrase has echoed down the centuries, and has become the watchword of those who are seeking the betterment of social conditions. Only when the good of the governed is sought and secured does the State deserve the eloquent description with which the great Greek teacher closed one of his lectures to the Greek colony of Naxos, whose citizens were gathered round him on the hill:

"Listen, my children, to what the State should be to the good citizen. It is more than father or mother, it is more than husband or wife, it is more than child or friend. The State is the father and mother of all, is the wife of the husband, and the husband of the wife. The family is good, and good is the joy of the man in wife and in son. But greater is the State, which is the protector of all, without which the home would be ravaged and destroyed.

Dear to the good man is the honor of the woman who bore him, dear the honor of the wife whose children cling to his knees; but dearer should be the honor of the State that keeps safe the wife and the child. It is the State from which comes all that makes your life prosperous, and gives you beauty and safety. Within the State are built up the arts, which make the difference between the barbarian and the man. If the brave man dies gladly for the hearthstone, far more gladly should he die for the State."

Pythagoras has become the Master K.H., well known in connection with the Theosophical Society, and he speaks out the Theosophical ideal of the State—the father-mother of its citizens, the protector of all.

The duty of the State, of organized Society, is to secure to everyone of its members at least the minimum of welfare—of food, clothing, shelter, education, leisure—*which will enable each to develop to the full the faculties which he brought with him into the world.*

There is no necessity for the existence of starvation and poverty, of overwork and absence of leisure, of lack of comfort and the means of enjoyment. Human brains are quite clever enough to plan out a social system in which every citizen should have enough for happy life; the only obstacles are selfishness and want of will. It was done long ago under the King-Initiates who ruled in the City of the Golden Gate, in Atlantis, and in Peru. It was done in the time of King Ramachandra, as may be read in the Ramayana. It was done when the Manu ruled in the City of the Bridge,

by the Gobi Sea of that far-past time. (Much of interest and value may be found on the Manu's policy in the *Science of Social Organization* by Bhagavan Das.) But this social system must be planned out by wisdom, not by ignorance, and brought about by the love and sacrifice of the higher, and not by the uprising of the lower. Mobs can make revolutions, but they cannot build a State.

PRINCIPLES OF THE NEW ORDER

Basing itself on the study of the past, Theosophy can lay down certain principles, to be worked out into details by the highly educated and experienced. The principles are:

(a) That Government should be in the hands of the Elders, *i. e.* the wisest, the most experienced and the morally best;

(b) That the possession of ability and of power imposes the duty of service;

(c) That freedom brings happiness only to the educated and self-controlled, and that no one, so long as he is ignorant and not self-controlled, should have any share in the governing of others, and should only have such freedom as is consistent with the welfare of the community;

(d) That the life of such a one should be rendered as happy and useful as possible, under discipline, until he is fit to "run alone," so that his evolution may be quickened;

(e) That co-operation, mutual aid, should be substituted for competition, mutual struggle; and

(f) That the fewer the resources a man has within himself, the more the means of outer enjoyment that should be placed within his reach by Society.

SECTION VI.

SUGGESTIONS

The suggestions which follow, says Mrs. Besant, who from her young womanhood has been serving the world to a degree that no woman has ever served it before, are the results of my own study of what has been done in the past, and of my own thought on present conditions. They are *only suggestions*, and many Theosophists might disagree with them; my only wish is to indicate a line of change consonant with Theosophical ideas.

Brotherhood imperatively demands fundamental social changes, and the rapid growth of unrest, justified by the conditions of the classes that live by manual labor, will force a change ere long. The only question is whether the change shall be brought about by open-eyed wisdom or by blind suffering. At present, Society is engaged in trying the latter plan.

The land of a country should be used to support: (1) the ruler, his councilors, officials of every grade, the administration of justice, the maintenance of internal order and of national defence; (2) religion, education, amusement, pensions, and the care of the sick; (3) all who are not included under (1) and (2), and who gain their livelihood by manual labor in production and distribution.

Education, free and universal, should be the only work of the period between seven and twenty-one years of age, so that the youths of both sexes should, on reaching manhood and womanhood, be ready to become dutiful and useful citizens, with their faculties well developed, so that they would be capable of leading an honorable, self-supporting and self-respecting life.

The working life—and all should work in one of the three above-named divisions—should last from twenty-one to fifty years of age, unless a shorter term should be found sufficient for the support of the nation. During the remainder of the life the citizen should be in receipt of a pension, the result of the accumulated surplus of his working years, and therefore a repayment, not a gift; he should be free to devote himself to any pursuit he pleased.

Production and distribution should be organized by such men as make the huge fortunes now becoming so numerous, and after full provision for all concerned in the producing and distributing, the surplus profits should go to (1) and (2), chiefly the latter.

The organization of industry should be governed by the idea that labor should be rendered as little burdensome as possible by healthful conditions and by the substitution of machinery for human beings in all unpleasant and dangerous work—mining, drainage, and the like; where unpleasant forms of human labor are necessary for the welfare of the community, the hours of labor should be shortened in proportion to the disagreeableness of the task,

without any diminution of the pay. If the scavenger, for instance, is to lead a human life, as much of his work as can be done by machinery should be thus performed; for the rest, his hours should be very short, his pay good—since the health of the community depends on him—and recreation, some refining and educative, some purely amusing, should be readily available within his reach. He is an active hand of Nature, helping her in her constant task of transforming the foul and the dangerous into the nourishment of new life and new beauty. He should be regarded, not as a drudge but as a co-worker with God. Is it said that he is coarse, repellent? So much the more shame for us, the refined and attractive, who profit by his work, and have made him what he is by our selfishness, or indifference, and our neglect.

The doctrine of Reincarnation, applied to education, leads us to see in the child an *ego* who has come into our care during the time of the growth of his body, to be helped in training it for the purpose for which he has returned to Earth. Recognizing that in the ego himself are enshrined all the powers accumulated in past lives, and that the germs of these are planted in the new mental body, we feel the full force of Plato's famous phrase, that "All knowledge in reminiscence," and seek to draw out of the ego that which he knows, that he may stimulate the germinal mental faculties, and so impress the plastic brain. We do not regard the child-body as belonging to us, parents or teachers, but as belonging to the ego,

and we see it to be our duty to help him to gain full possession of it, to work from outside while he works from within, and to follow out any indication given by him as to the best line of study, the easiest road of progress. We give to the child the greatest liberty compatible with his physical, moral and mental safety, and in everything try to understand and to help, not to coerce. The detailed application of these principles may be read in an admirable little book entitled *Education as Service*, by J. Krishnamurti.

Reincarnation, applied to the treatment of criminals and of the undeveloped class which is ever on the verge of crime, suggests a policy wholly different from that of our present society, which gives them complete liberty to do as they like, punishes them when they commit a legal offence, restores them to liberty after a varying term in jail, and so gives them a life of alternating freedom and imprisonment, transforming them into habitual criminals, and handing them over finally to "the divine mercy," man having failed to do any good with them. In the light of Reincarnation, I suggest, says Mrs. Besant, that the congenital criminal is a savage, come to us as to a school, and that it is our business to treat him as the intellectual and moral baby that he is, and to restrain the wild beast in him from doing harm. These people, and the "almost criminal" class above them, are recognizable from birth, and they should be segregated in small special schools, given such elementary education as they can assimilate, be treated kindly and firmly, have

many games, and be taught a rough form of manual labor. The teachers in these schools should be volunteers from the higher social classes, willing to teach and play with the boys, and capable of arousing in them a feeling of admiration, attachment and loyalty, which would evoke obedience. They must be with those who are obviously their superiors if this is to be done.

From these schools they should be drafted into small colonies, bright, pleasant villages, with shops, playgrounds, music-hall and restaurant, ruled by men of the same type as before. They should have everything to make life pleasant, except freedom to make it mischievous and miserable. These colonies would supply gangs of laborers for all the rougher kinds of work, mining, road-making, porterage, scavengering, etc., leaving the decent people now employed in these free for higher tasks. Some, the true congenital criminal, the raw savage, would remain under this kindly restraint for life, but they would go out of life far less of savages than they were when they came into it. Some would respond to the treatment, and would acquire sufficient industry and self-control to be ultimately set free. The chief difficulties would be innate rowdyism and idleness, for the criminal is a loafer, incapable of steady industry. The school would do something to improve him, and to do right would be made pleasant, while to be rowdy and idle would be made unpleasant; "he that will not work neither shall he eat" is a sound maxim, for food is made by work, and he who, being able, re-

fuses to make it has no claim on it. Checks might be given for each hour's work, exchangeable at the shops and restaurant for the necessaries of life, and the man could do as much or as little as he liked; the equivalent in necessaries and luxuries would be at his own choice. It is only possible here to indicate the broad lines of the solution of this problem, and simliar methods would be employed, *mutatis mutandis*, with girls and women of the corresponding type.

Karma, applied to the slums, would see in them magnets for the lowest types of incarnating spirits. It would be our wisdom, as it is our duty, to get rid of these foul spots, attractive only to the most undesirable of the incoming crowd. In the light of Theosophy, it is the duty of the elders to plan out, and gradually to construct, towns of decent dwellings with sufficient interspaces, to which should be transplanted the dwellers in the slums; these poison-spots must be pulled down, and the soil, sodden with the filth of generations, should be turned into gardens; the filth will then be changed into trees and flowers, whereas to build new houses on such soil is to invite disease. Moreover, beauty must be sought, for it is a necessity of life for all, not a luxury for the few. Beauty refines and cultivates, and reproduces itself in the forms and manners of those who live under its influences. Beauty in dress, in the home, in the town, is a crying need as an evolutionary force. It is not without significance that before the present age of machinery, when people were more surrounded

by natural beauty than they are now, the clothes of the people of every class were beautiful, as they still are in the East. It is natural to man to seek to express himself in beauty. It is only as he becomes far removed from nature, that he accepts with indifference ugliness in clothes and surroundings. Contrast the clothes seen in our slums with those seen in an Indian village.

SECTION VII.

SYSTEMS AND WORLDS

In Section III the basic principle of the relation between *Spirit* and *Matter* was given. It may be interesting to consider some of its details, even though but few are possible in the space available.

It is within the scope of the awakened inner perception to see that the universal aether within our solar system—and presumably elsewhere, since there are many such systems—contains innumerable "bubbles," exactly similar in appearance to bubbles arising *within* water, empty spaces, walled in only by the surrounding water. A soap-bubble floating in the air is a tiny portion of air within a surrounding film of soapy water; but the bubbles in water are tiny portions of air within a mass of water, and have no limiting film; they are kept as bubbles by the pressure of the water containing them. So these bubbles are kept as such by the pressure of the surrounding aether, and as they cannot escape from this, they can only remain bubbles. They

are "holes in aether," or, as H. P. Blavatsky called them long ago, "holes in space," and she said they were made by "*Fohat*," the power of the Supreme Logos. Ancient books similarly speak of "the great Breath" as their cause; the analogy is obvious, since bubbles may be produced by breathing into water. A French scientist said: "There is no matter; there is nothing but holes in the ether." But out of the aggregations of these holes, all that we call matter is built up.

THE BUILDING OF ATOMS BY THE FIRST LIFE-WAVE

The Logos of a solar system encloses a huge fragment of the universal aether, thus bubble-filled, within His before-mentioned Ring-Pass-Not. The bubbles are visible to the sight of the third or spiritual sphere (the Nirvanic), and one can see that He sets up a great whirl of force, which sweeps the bubbles together into a huge mass; the Third Aspect of the Logos is the Creative, and through this He sends forth the first Life-Wave, as it is called, which builds the bubbles into atoms, later aggregates atoms into molecules, and finally builds these into the six familiar sets of combinations which in the physical world are called sub-atomic, super-etheric, etheric, gaseous, liquid and solid.

These original separate bubbles form the matter of the divine sphere, while that of the next, or monadic, sphere is made of groupings of the bubbles into atoms, these being formed

by an impulse of the Life-Wave of Creative Thought, causing minute vortices, each of which draws in 49 bubbles; thus two interpenetrating worlds are formed, the divine and the monadic, the first of free bubbles, the second of some of these combined into atoms, each atom consisting of 49 bubbles. The second impulse from the Life-Wave separates out a quantity of these 49-bubble-atoms, dissociates them, and recombines them in vortices each of which contains 49^2 bubbles, the atoms of the spiritual world. A third impulse separates a mass of these from the remainder, dissociates them and recombines them in vortices each of which contains 49^3 bubbles, the atoms of the intuitional (or Buddhic) world. A fourth impulse in similar fashion yields atoms of the mental world, containing 49^4 bubbles. A fifth yields atoms of the astral world, containing 49^5 bubbles, and a sixth builds the atoms of the physical world, each composed of 49^6 bubbles. Thus are formed the interpenetrating spheres of seven types of matter, each type being the atomic basis of a world composed entirely of combinations of its own particular atom. When this series of atoms was complete, the seventh impulse was sent forth, and this built aggregations of atoms, a vast number of different combinations; these again entered into further combinations with each other, in the course of many ages, a period of inconceivable length; during this time the glowing nebula gradually cooled, ultimately being broken up into a central sun, with various planets revolving round him as a center. This is the

vast work of the Creative Aspect of the Solar Logos, the "Spirit of God" that "moved upon the face of the waters" of aether, the axis of the whirling mountain which churned up the ocean so that out of it living things might arise.

ATOMS AND CONSCIOUSNESS

There is one point of great interest in the formation of atoms that ought not to be omitted. The Life of the Logos is the whirling force within the atom, that holds its component parts together. This Life gives to the atom its distinctive quality, its essential nature, which is a particular mode of the divine Consciousness; the Hindu calls this the "tattva," literally the "Thatness"; "Tat," "That," being a reverent expression for the Divine Being, and Thatness indicating "Godness" or "God-nature." The measure of the vibration of the atom, imposed upon it by the Will of the Logos, is the "tanmatra," the "measure of That"; this is the axes of the atom, lines of the thought-force of the Logos, the angular divergence of which, within the fixed limits of vibration, determines its surface form. The axes are like those of crystals, "imaginary lines"; but imagination is the creative power, and these lines govern the form of the crystal, though they are "non-existent." Each type of atom has its own peculiar work, for the states of consciousness manifested by the Logos within His universe—what He is outside of it none save His peers can tell—are identical in quality, though not in quantity, with the states of

consciousness in Man, the faint image of His glory. It is thus His consciousness within the atom which answers to our consciousness, stage by stage, the material of the atom faithfully reflecting each stage in the wave-lengths of its vibrations. Thus the atom of the spiritual world vibrates in answer to the modes of Spirit—Spirit being its life; that of the intuitional world to the modes of Intuition—for a like reason; that of the mental world to the modes of Intellect; that of the emotional world to the modes of Emotion and Passion; that of the physical world to the modes of Vitality—all for like reasons.

Each change in consciousness in any of these states is at once answered by a change of vibration in the corresponding matter; any vibration set up in matter is at once answered by a change in the corresponding state of consciousness. For instance, all the matter of the emotional, or astral, sphere is composed of atoms the Life in which is Emotion, and the measure of vibration of which is correlated to emotion, to express and respond to it. The whole huge gamut of emotions, passions, desires, is played by consciousness on this matter, and pure passion and desire on this matter only; as emotion is a mingling of passion and thought, some mingling of thought-matter enters into the expression of emotion. The matter of the mental sphere is made of atoms similarly connected with thought; the Life is Mentality, the measure of vibration is correlated to thought, to express and respond to it. As definitely as in the physical world the range

of sound lies within certain vibration-numbers, and the range of colors within others, so can thoughts and passions only be expressed by matter which vibrates within certain limits.

PLANETARY CHAINS.

When this part of the work has proceeded far enough for planets to be possible within the Solar System, a series of six globes composed of the matter of the spheres of varying densities is formed in connection with each planet—seven globes, including the planet. Such a series is called a Chain, and during its period of evolution it passes through seven stages, or lives; there is thus a succession of seven Chains, and this complete series is termed a Scheme of Evolution, and is under the charge of a mighty spiritual Intelligence, called by Theosophists a "Ruler of Seven Chains" (called also a Planetary Logos, but this name is liable to cause confusion). There are ten of these in our Solar System, but only seven are in manifestation, ruled by the "Seven Spirits before the throne of God," mentioned in the "Revelation of St. John." They are at different stages of evolution, marked by the sphere of matter in which their lowest globes exist. Thus the Neptunian and the Terrene Chains have each three globes in the physical sphere, for these are both at their densest point of descent into matter, in their middle, or fourth, life. The seven globes of the Earth Chain include Mars, the Earth, and Mercury; those of the Neptunian, Neptune and his two satellites.

Those who are interested in this part of Theosophical study must pursue it in the larger books, for it is naturally very complicated, though much detail of a very fascinating character will be found in those books.

THE BUILDING OF FORMS.

Let us consider our own Chain. Evolution circles round a Chain seven times, and each of these cycles is appropriately called a Round. The evolutionary force is called the Second Life-Wave, and it is the Life which is sent out by the Logos through His second Aspect, of Wisdom, the dual Aspect, Knowledge-Love. Speaking generally, this Life-Wave descends through the spheres of matter, causing ever-increasing differentiation, and then returns, causing reintegration into unity. Its first work is to give matter certain qualities, fitting it to be materials for bodies; it pours itself into the three finer kinds of matter which form the sub-divisions of the higher mental sphere; matter thus infused with the second Life-Wave is called, when atomic, "Monadic Essence"; when non-atomic, *i. e.*, molecular, matter is used, it is called "Elemental Essence"—a name borrowed from the writings of mediaeval occultists; it was bestowed by them on the matter of which the bodies of nature-spirits were composed, for they spoke of these as "elementals," dividing them into classes belonging to the "elements" of air, fire, water and earth. The three higher levels of the mental sphere are, regarded as mental "Elemental Essence," the "first Elemental Kingdom." All abstract

"thought-forms" are made of this, and a large and splendid host of Angels—"Bodiless" Devas—have bodies composed of this matter. The four lower levels of the mental sphere, suffused by the second Life-Wave, form the "second Elemental Kingdom"; of this are made the bodies of the lower Angels—Form Devas. When the Life-Wave enters the astral world, the atomic matter becomes astral Monadic Essence, and the molecular matter astral Elemental Essence the "third Elemental Kingdom"; the bodies of the lowest Angels—Passion Devas—and of very many nature-spirits are composed of this. The Life-Wave passes on into the physical world, and performs its accustomed task; the bodies of the lower nature-spirits, fairies, gnomes and the like, are made of the etheric matter thus suffused. The Mineral Kingdom is the turning-point of density; there the second half of the work of the Life-Wave proceeds, the building up of the bodies, plants, animals and men, now on the ascending arc; the astral and mental bodies being also built of the Elemental Essence on this ascending arc. Hence the conflict that often arises between the life of the man and the life of the matter of his bodies. The latter is pressing downward, seeking grosser and grosser embodiment and sharper differentiation; the former is aspiring upward, and is seeking unity. St. Paul naturally exclaims as to this conflict: "I find another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." The Man must

bring "the flesh" into subjection, for its life is evolutionarily downward, on the descending arc, and his is evolutionarily upward, on the ascending arc, taking its way to the realization of Spirit.

THE COMING OF THE MONAD.

The point at which Man definitely "individualizes," is when the Monad (the Self in God, on the second plane of the System) and his Ray—Spirit, Intuition and Intellect (on, respectively, the third, fourth and fifth planes) —who had been brooding over the evolving forms carried in the bosom of the second Life-Wave, flash downward to meet the evolving embodied life, and the causal body is formed of the matter of the first Elemental Kingdom, in the higher levels of the mental sphere. The human Monads are also borne on a divine current, the "third Life-Wave," coming forth from the Logos through His first Aspect.

We see, then, that the Logos sends forth three mighty waves of His Life, through His three Aspects in succession: the first shapes and ensouls matter; the second imparts qualities and builds forms; the third carries down the human Monad to unite with the forms prepared by the second,—the first makes the bricks, the second shapes them into a dwelling, the third provides the tenant. Thus functions the blessed Trinity—Father, Son and Holy Spirit—about which so little is known or taught in connection with the Christianity of today.

ROOT-RACES AND SUB-RACES.

We must now narrow our attention to our own world. Three times has evolution swept round the series of globes of which our Earth is the densest—three Rounds lie behind us. The fourth sweep has come as far as our Earth, which is now evolving under its influence. Minerals, plants, animals, men, all evolve together, but we may well confine ourselves to men. Seven root-types of men evolve on our Earth during this stage of its life. Theosophists call these types Root-Races, and each has its own special "Continent," or configuration of land. The first two Root-Races have disappeared. Of the third, the Lemurian, which flourished on the continent of Lemuria, now beneath the Pacific Ocean for the most part, hardly a pure specimen remains; the negroes are its descendants from mixed marriages. The fourth, the Atlantean, spread over the Earth from the continent of Atlantis, which united western Europe and Africa with eastern America. It built some of the mightiest civilizations the world has known, and the greater part of the world's inhabitants still belong to it. The fifth, the Aryan, leads humanity today. The sixth is in the womb of the future, but its continent is beginning its formation, and will occupy, roughly, the Lemurian site; the islands now being thrown up in the northern Pacific are indications of the commencement of a work which will demand hundreds of thousands of years for its accomplishment. The seventh lies far, far ahead.

Each Root-Race divides into seven sub-races. We have the fourth Root-Race divided into the Rmoahal, Tlavatli, Toltec, Turanian, Semitic, Akkadian and Mongolian sub-races. The fifth Root-Race, has, so far, produced five sub-races: the Hindu, Arabian, Iranian, Keltic and Teutonic; the sixth sub-race has begun to show itself in the United States and Australasia.

Each Root-Race has, as the shaper of its type and the guardian of its evolution, a Great Being called a "Manu"; the name being derived from *man*, to think, the root of "man," "homme," "mann," etc. The Manu is *The* Man, the type-Man of a Root-Race. The great racial types may be realized by putting side by side a Negro, a Mongol, an Aryan. The sub-race differences are shown by a German and an Italian.

SECTION VIII.

THE THEOSOPHICAL SOCIETY.

No statement of Theosophy is complete without some mention of the instrumentality through which this illuminative body of knowledge is conveyed to the world in these modern days—the Theosophical Society. This Society was founded in 1875 by a Russian, Helena Petrovna Blavatsky, and an American, Henry Steele Olcott. The first brought to it her vast occult knowledge and entire self-sacrifice—she belonged to a wealthy family of the Russian nobility; the second brought extraordinary or-

ganizing ability, already proved in his service to his country in the purification of its military department during the Civil War. At first, on their reassertion of the Ancient Wisdom in the modern world, they met a whirlwind of ridicule and contempt. Now the ideas have spread into every civilized country, and Theosophy is today influencing the whole world of thought; there are periodicals devoted to it, for example, in over twenty languages of Europe and Asia, and its main teachings are appearing constantly in many of the better magazines and the public press in general, especially in America.

The basis of the Society is a little peculiar; only one thing is binding on every member—the acceptance of Universal Brotherhood. Its objects are: (1) To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or color; (2) To encourage the study of comparative religion, philosophy and science; (3) To investigate the unexplained laws of Nature and the powers latent in man.

It will be seen that no member is asked either to believe or to spread Theosophical teachings. Every member is left absolutely free to study exactly as he chooses; he may accept or reject any Theosophical teaching; he remains in his own religion, Hindu, Parsi, Buddhist, Hebrew, Christian, Mohammedan, Bahaist; and his religion, if he holds to it strongly will color all his ideas. Perfect tolerance is intended to rule in the Society; indeed, one cannot be a real Theosophist and not

be tolerant. As Mrs. Besant has so well stated: The bond of union among Theosophists "is not the profession of a common belief, but a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by purity of life, by devotion to high ideals, and they regard Truth as a prize to be striven for, not as a dogma to be imposed by authority. They consider that belief should be the result of individual study or intuition, and not its antecedent, and should rest on *knowledge*, not on assertion." The effect of this attitude is that there is no propaganda for members, but only a wish—not an obligation—to spread the teachings for the good of all.

It might be added, to complete the conception of Theosophy and its Society, that the Society may be regarded as the result of a spiritual impulse sent out by the White Brotherhood of Adepts, in order to save the world from sinking into Materialism, and to prepare the minds of men for the restoration of the esoteric teachings of religion. It is the latest of many such impulses, the earlier ones being embodied in separate religions, while this seeks to draw the existing religions into friendly cooperation. H. P. Blavatsky is regarded as a Messenger of the Brotherhood, and many feel to her the deepest gratitude, because she has opened to them, in their present incarnation, the gateway through which they have passed into the presence of Those who sent her.

Almost every large city in the world has at least one lodge of the Society; and the general headquarters, at Adyar, Madras, India, has be-

come world-famous not only as such, but for its wonderful collection of Oriental manuscripts, 13,000 or more, and its great library of books on eastern and western religion, philosophy and science.

And the literature of the great movement should be noticed. Much of it has been written from first-hand knowledge of the hidden side of things, and this knowledge has grown as any other science grows, little by little, and with the utmost care exercised for accuracy. The supreme investigators up to the present time (1923) are H. P. Blavatsky, Annie Besant and Charles W. Leadbeater, all Initiates, or members of the Great White Lodge which has in charge the evolution of our world; and others, younger than they, are on the way to the acquirement of the higher faculties which permit such marvelous research to be made; and so the Light shall pass on down the ages, just as it has come to us from the night of time. The scores of fascinating works of the most diversified character, rightly termed Theosophical, are now readily available, and others are appearing from time to time. And as this little statement of the vast general subject may inspire a wish to profit by a more particular study of Theosophy, following is a small list of works that are recommended:

H. P. Blavatsky, *The Secret Doctrine, The Key to Theosophy, The Voice of the Silence.*

A. P. Sinnett, *Esoteric Buddhism. The Occult World, The Growth of the Soul.*

Annie Besant, *The Ancient Wisdom, A Study in Consciousness, Thought-Power, An Introduction to Yoga, Esoteric Christianity, The Laws of the Higher Life, In the Outer Court, The Path of Discipleship, Initiation the Perfecting of Man, The Three Paths and Dharma, Universal Text-Book of Religion and Morals.*

Annie Besant and C. W. Leadbeater, *Thought-Forms, Occult Chemistry, Man: Whence, How and Whither.*

C. W. Leadbeater, *Man, Visible and Invisible, The Other Side of Death, Some Glimpses of Occultism, The Inner Life, 2 vols., Invisible Helpers, Dreams, Clairvoyance, A Text-Book of Theosophy, The Hidden Side of Things, 2 vols.*

G. R. S. Mead, *Did Jesus Live B. C. 100? The Gospel and the Gospels, Thrice-Greatest Hermes, Orpheus, Plotinus.*

J. Krishnamurti, *At the Feet of the Master, Education as Service.*

Bhagavan Das, *The Science of the Emotions, The Science of Peace, The Science of Social Organization.*

Mabel Collins, *Light on the Path.*

H. S. Olcott, *Old Diary Leaves, a History of the Theosophical Society.*

L. W. Rogers, *Elementary Theosophy, Hints to Young Students of Occultism, Dreams and Premonitions.*

Irving S. Cooper, *Methods of Psychic Development, Reincarnation the Hope of the World. The Secret of Happiness, Theosophy Simplified, Ways to Perfect Health.*

C. Jinarajadasa, *How We Remember Our Past Lives, The Nature of Mysticism, First*

Principles of Theosophy, Theosophy and Modern Thought, Art and the Emotions, Letters from the Masters, Theosophy and Reconstruction.

W. Scott Elliott, *The Story of Atlantis.*

Weller Van Hook, *The Principles of Education.*

F. Milton Willis, *Recurring Earth-Lives: How and Why, The Spiritual Life: How to Attain it and Prepare Children for it, The Truth About Christ and the Atonement, The Return of the World-Teacher, and Purifying Christianity, The Mystery of the Self and the Houses it Lives In.*

Ernest Wood, *Character Building, Concentration, Memory Training.*

CONCLUSION

How better may I end this little exposition of a great subject, chiefly in the words of its most outstanding teacher and leader, the greatest Soul in a woman's body today, in all probability, than by quoting from her lectures some words that display not only the moral grandeur of Theosophy but the innermost Spirit of the Aspirant, the Seeker for God, the Disciple, no matter what path his feet may be treading?

"There are," says Mrs. Besant, "human beings who do not care to walk along the road that has been made by the troubles and toils of others. They claim the work of the pioneer to cut through the jungle, to make the road for others, to move away the stones that would cut the feet of others, making the road on which

the weaker souls and hearts may walk. That is our only attraction, the spirit of the pioneer. We attract those who want to do the work in order that others may be the better for their working, those who are willing to struggle, to suffer, to have their own feet cut by the sharp rocks, in order that the way may be made smooth so that other feet may walk unharmed. That is the only attraction to come into this little spiritual society that is striving to make the workers for the future. Only those who hear that voice in the silence, summoning all to help who are willing to help, only they will spring forward and say: 'Here am I; send me where there is work to be done. Let my hands be the hands of a worker'; that our only prize, that our only reward.

"But of all the rewards which Earth can offer, of all the crowns with which humanity crowns her children, I know of none so attractive, I know of none that raises such passionate enthusiasm, as the permission to work that others may enjoy, the permission to labor that others may have rest; that splendid work which proclaims the future while the difficulties of the present are upon us and in the darkest midnight proclaims the dawn, and has faith in the Sun rising to dissipate the darkness of the night."

And she says further, in another setting:

"The last word of Theosophy is the spirit of brotherhood. None should be happy and content while one is miserable and degraded. None should feel himself healthy and strong while one is diseased and deformed. We are

all of one life. We are all of one love. Poor and rich, weak and strong, we are one humanity and we sink or rise together. Believe not that by retiring to your own wealthy and happy homes and closing your windows against the misery of the wretched you insure for yourselves a happy and peaceful life. There is no peace while one man, woman or child is living in misery and destitution. There is only one life, theirs and ours alike, and only as we strive for the redemption of human misery and the defense of the weak and the miserable, only then can we hope to be recognized as fellow-workers with Nature in that great army of the redeemers of the world, to whom God and the Teachers look as Their human instruments to do in the physical world that which is essentially their right, their duty and, if they only knew it, their highest happiness and their supreme fruit."

PEACE TO ALL BEINGS.